The Inside of Bunyan's Dream

Arthur Porter

The

Katharine Craig Munro Collection

Continuing The

John H. Munro Library

of the

SAN FRANCISCO THEOLOGICAL SEMINARY

San Anselmo, California

Stack N

Case 2 mun

Shelf h

Dr. S. PARKES CADMAN says of

The Inside of Bunyan's Dream

By **Arthur Porter**

"THIS book appears at an opportune time. The year 1928 marks the three hundredth anniversary of John Bunyan's birth, and what Mr. Porter has written about the illustrious dreamer of Puritanism should be incorporated into the world wide tribute which is his due."

. . . . .

"I wish Mr. Porter's admirable contribution the widest possible circulation. It should mark the beginning of a new cult for Bunyan; for what he was, what he did, what he saw from the dungeon's darkness, and for what he anticipated of 'the powers of the world to come.' If some infinitely lesser literary lights who need not be mentioned have their devotees, surely lovers of the Bedford tinker's son should seize the opportunity Mr. Porter signalizes to enlarge their attachment to Bunyan and to give that attachment organic forms."

. . . . .

"I am constantly asked to recommend suitable volumes for children, adolescents, students of both sexes, and adults of varying degrees of intelligence. Here is a reply covering all and sundry. Take *The Pilgrim's Progress* and with it Mr. Porter's 'The Inside of Bunyan's Dream' and read them together. The light and strength required for the arduous journey of life are herein supplied. There is no need to stipulate that this or the other class or kind of people will not be benefited."

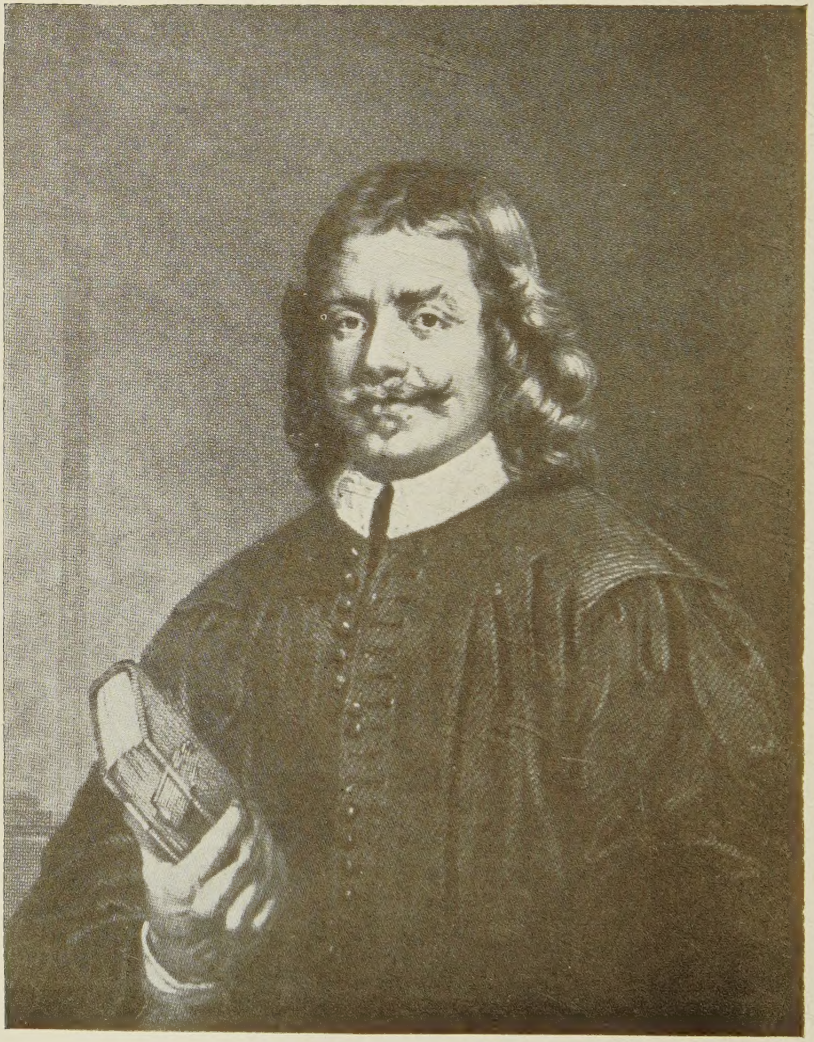
THE INSIDE OF BUNYAN'S DREAM

"As I slept, I dreamed a dream."

"Be not extreme
In playing with the outside of my dream. . . .
Put by the curtains, look within my vail."
—JOHN BUNYAN, in *The Pilgrim's Progress.*

Digitized by the Internet Archive
in 2026

https://archive.org/details/insideofbunyansd0000unse



JOHN BUNYAN

The Inside of Bunyan's Dream

THE PILGRIM'S PROGRESS FOR THE MAN OF TO-DAY

By

ARTHUR PORTER, D.D.

With Introduction by

S. PARKES CADMAN, D.D.

President, Federal Council of the Churches of Christ in America

GRADUATE THEOLOGICAL UNION LIBRARY
San Francisco Theological Seminary Branch
Kensington Road, San Anselmo, CA 94960

NEW YORK CHICAGO

Fleming H. Revell Company

LONDON AND EDINBURGH

27-23648
San Francisco
Above N
Case 2
Shelf h

PR
3330
A9
P67
1927

27-23648

Copyright, MCMXXVII, by
FLEMING H. REVELL COMPANY

Obstinate

New York: 158 Fifth Avenue
Chicago: 851 Cass Street
London: 21 Paternoster Square
Edinburgh: 99 George Street

DEDICATED

TO MY FATHER

NOW IN THE CELESTIAL CITY

TO MY MOTHER

WHO STILL WALKS THE CHRISTIAN WAY

"Then Atheist fell into a very great laughter"

Now, reader, I have told my dream to thee,
See if thou canst interpret it to me.
Or to thyself, or neighbour; but take heed
Of misinterpreting, for that, instead
Of doing good, will but thyself abuse:
By misinterpreting, evil ensues.

Take heed also that thou be not extreme
In playing with the outside of my dream;
Nor let my figure or similitude
Put thee into a laughter, or a feud;
Leave this for boys and fools; but as for thee
Do thou the substance of my matter see.

Put by the curtains, look within my vail,
Turn up my metaphors, and do not fail,
There, if thou seekest them, such things to find
As will be helpful to an honest mind.

—Conclusion to John Bunyan's
The Pilgrim's Progress

Ignorance

Contents

		PAGE
INTRODUCTION		1
PREFACE		5
BUNYAN AND HIS DREAM		9
I.	THE BURDEN *The universal conflict*	15
II.	OBSTINATE AND PLIABLE *Representing ideals without action and action without ideals*	27
III.	THE SLOUGH OF DESPOND *The despair which is hope*	36
IV.	WORLDLY WISEMAN *Who confuses convention with virtue*	43
V.	THE WICKET GATE *Leading to the unexplored uplands of the soul*	49
VI.	INTERPRETER'S HOUSE *In which one hears the "still small voice"*	68
VII.	THE CROSS *Where the burden falls*	81
VIII.	SIMPLE MIND *The victim of self-created delusions*	98
IX.	SLOTH *Who forgets that to-morrow is part of to-day*	106
X.	PRESUMPTION A *bolshevist in religion*	116
XI.	FORMALIST *Who confounds truth with custom*	123
XII.	HYPOCRISY *Who destroys that by which he lives*	130

CONTENTS

PAGE

XIII. HILL DIFFICULTY
Where "the yoke is easy and the burden is light" 140

XIV. HOUSE BEAUTIFUL
The Church which is to be 151

XV. CHRISTIAN AND APOLLYON
Virtue the fruit of conflict 169

XVI. FAITHFUL AND CHRISTAN
Two roads which lead to the Kingdom . 180

XVII. TALKATIVE
Who confounds words with ideas . . 193

XVIII. VANITY FAIR
Where eternal truths have no market value 203

XIX. MR. BY-ENDS
The man whose reach never exceeds his grasp 215

XX. DOUBTING CASTLE
Whose walls are only as thick as we think them 224

XXI. THE DELECTABLE MOUNTAINS
Life viewed against the morning sky . . 235

XXII. LITTLE-FAITH
Who needs much courage for keeping little faith 243

XXIII. THE LAND OF BEULAH
The wisdom of Christian old age . . . 251

XXIV. THE CELESTIAL CITY
The inside of the dream 261

INTRODUCTION

THIS book appears at an opportune time. The year 1928 marks the three hundredth anniversary of John Bunyan's birth, and what Mr. Porter has written about the illustrious dreamer of Puritanism should be incorporated into the world wide tribute which is his due. Few Englishmen except Shakespeare and Milton have exercised a more profound influence upon the best thought and life of Christendom than the Bedford genius who was the son of a travelling tinker. The forces which produced the movement in which he figured so conspicuously were born of a return to Hebraism. The Renaissance gave us the art of the southern provinces of Europe: the Revival of Learning the culture of the Humanists. But its supremacy waned in the Low Provinces and in Britain before the rise of the ethical and religious impulses generated by Calvinism. It was for Calvin that Knox encountered Mary the Fair, Cromwell charged at Naseby and at Marston Moor, Milton sang, the Mayflower sailed, and Bunyan languished in prison for twelve years and six months.

There he wrote the first part of *The Pilgrim's Progress;* the second part not appearing until sixteen years later. The book at once sprang into fame and has since surpassed itself in its approach to im-

mortality. Its circulation has been second only to that of the Bible. Its style is a classic model of vigour and clarity, with an amazing skill in nomenclature, and unexcelled descriptions of characters and events. Its range is not confined to any age or condition. It includes with ease and mastery old and young, grave and gay, lively and severe. If it can be said that Huxley was the first writer who made science literature, the observation applies with emphasis to Bunyan. He selected as his theme the dry bones of a militant theology, and clothed them with the entrancing personalisations and events of his imagination.

Boys read *The Progress* for its stirring adventures, and girls for its charming portraiture of the maidens who succored the Pilgrim. Strong men are enthralled by its account of Christian's fight with Apollyon, and true women accompany the Pilgrim's family for the sake of Greatheart. Statesmen, orators, poets, journalists, publicists, as well as preachers and teachers find in the volume a rich and exhaustless treasury of wisdom, pathos, tenderness, courage, fidelity and their opposing vices alike enshrined in a style of amber.

Translations of the book exist in every language of civilisation, and missionaries have made it available for backward races in their own tongues. It is safe to assert that the Puritanism which "intellectuals" of a sort affect to deride to-day has the reversion of the future. Oncoming generations will repair to the poetry of Milton and the dream of

Bunyan as did the men and women who ennobled England and founded America. No national education can be satisfactory and no national character equal to the pressure of circumstances which does not include these men and their works.

Indeed, Mr. Porter's thoughtful and illuminating study of the sturdy peasant of England's Midland shires who is now one of her great magistrates of letters will serve as an antidote to the cynical piffle with which youth and age are now deluged by journalists who have failed as writers, or to non-social and non-ethical advocates who reflect the anarchies of materialism. I am constantly asked to recommend suitable volumes for children, adolescents, students of both sexes, and adults of varying degrees of intelligence. Here is a reply covering all and sundry. Take *The Pilgrim's Progress* and with it Mr. Porter's "The Inside of Bunyan's Dream" and read them together. The light and strength required for the arduous journey of life are herein supplied. There is no need to stipulate that this or the other class or kind of people will not be benefited.

On the contrary, Bunyan is a universal to an almost unequalled degree. The fruits of his inspired mind are not only healing and stimulating; they are also pleasant to the taste of simple and learned. Who for example, knowing *The Progress,* has not heard all the trumpets sound for the Pilgrim's arrival on the other side of the river? And what part of this superior product of disciplined image

making does not have its unique flavour and advantage?

For these and many other reasons I wish Mr. Porter's admirable contribution the widest possible circulation. It should mark the beginning of a new cult for Bunyan; for what he was, what he did, what he saw from the dungeon's darkness, and for what he anticipated of "the powers of the world to come." If some infinitely lesser literary lights who need not be mentioned have their devotees, surely lovers of the Bedford tinker's son should seize the opportunity Mr. Porter signalises to enlarge their attachment to Bunyan and to give that attachment organic forms.

S. Parkes Cadman.

Brooklyn, New York City.

Preface

IF any one is under the delusion that the psychology of human behaviour is a new science let him again read the *The Pilgrim's Progress* by John Bunyan. No book of its time presents such an anatomy of character and such a picture gallery of human types as does *The Pilgrim's Progress.*

Aside from its religious value, describing in clear, simple and picturesque language the passing of the Christian Pilgrim from sin to salvation, it is a most accurately drawn picture of the manner and temperament of all types and their reactions to the Christian challenge. Bunyan's characters are fundamental types. They lived yesterday, they live to-day, they will be with us to-morrow. We find Obstinate and Pliable, Worldly Wiseman, Simple, Sloth, Presumption, Formalist, Hypocrisy, Faithful, Talkative and Little Faith in every walk of life.

As a study of the influence of temperament on religious life and belief, *The Pilgrim's Progress* is a classic, enduring for all time. Much of our confusion concerning the standards of religious experience is due to the neglect of the factor of temperament in religious experience. Overwhelmed by temperament, some people are forever outside of the possibility of arriving at the truth. It is so easy to seek confirmation for our own viewpoint by associating

with like temperaments. *The Pilgrim's Progress* offers a very suggestive corrective. A careful study of its characters will help modify our own personal equation.

John Bunyan is no technical psychologist. It is most probable he never heard the word psychology, but he was a highly gifted intuitionist with a practical experience of human nature. He introduces in his story psychological types which he himself had met on and off the Pilgrim way. His characters are not created in order to sustain a plot or argue a doctrine but to reveal to the aspirant to the Christian life that kind of experience he must inevitably meet in the social environment of the journey.

Some contention will be offered that there are medieval aspects in the theology of the book, but Bunyan again and again warns us not to "play with the outside of the dream." True, it looks like cold-blooded asceticism that Pilgrim is seen running away with his fingers in his ears, from the social obligations of wife and children and the city life in general. Pilgrim looks like one who at all costs must save his own soul. That is the outside of the dream and suggests the latent truth that there must be on the part of every Pilgrim who aspires to find God and himself, a certain willing detachment from the standard of values which he finds in the social environment of the world around him and, all too frequently, in his relationships domestic. The change in life's values is pictorially represented in the figure of a man fleeing from the City of Destruction. The

picture is but the outward symbolism of a self-discovery. The contest is waged on the battlefield of the human soul. That Bunyan is not here preaching asceticism is proved by the fact that his Pilgrim has not travelled far before we find him eager to double his burden and recognise the social obligation of his newly found faith, by "pulling for the soul of Pliable."

All the great masterpieces of literature are rich in symbolism. They are written for young and old; they always suggest more than they can express. Great writers are conscious, more than the reader can ever be, of the limitations of the means they must use to express themselves. Bunyan is deeply conscious of the limitations of language to express a psychic and spiritual experience, so he warns the reader not to play with the outside of his dream.

Bunyan's *The Pilgrim's Progress* may well be called an immortal classic because, in the first place, it deals with a fundamental question, religion and its value of life; because it points the way to what the psychologist calls the "unification of the divided self"; because, in the third place, as literature it is one of the finest monuments of the grace, simplicity, directness and strength of the Anglo-Saxon tongue, ranking second to the Bible.

The book has been criticised as morbid. Its journey is through a valley, its hero is frequently buffeted, he stumbles often, he is not uniformly victorious. If the book seems morbid it has a healthy morbidity. It is dealing with the naked facts of

life, and despite the shadows through which Pilgrim journeys, he does journey on, and there is always that "Kindly Light" shining through the gloom.

Bunyan is, on the other hand, a healthy-minded optimist. His is a healthy-mindedness which dares to meet the facts of life with an idealism which makes these facts stairways to the unseen and the eternal. He seeks to unify the personality, not by a denial of facts but through the "expulsive power of a new affection"; and if his hero is not uniformly victorious it is because Bunyan was not writing a scenario for the "movies" with a paying audience in mind. He does not set out with an idea to vindicate, but an ideal to test and pursue; and he permits that ideal to react upon all that comes in its way, in a spontaneous manner.

Whether we come to *The Pilgrim's Progress* for spiritual guidance, or to it as a gallery of pen portraits drawn from a versatile experience with life, the book will find us out. The gallery is so rich, we are sure to find a portrait there very like ourselves, and recognising the truth about that portrait we shall be free from many of our own prejudices and limitations.

For the convenience of the reader all quotations from *The Pilgrim's Progress* appear in italics.

A. P.

The Lilacs, Greenwich, Conn.

Bunyan and His Dream

The Man[1]

—John *Bunyan* was the son of Thomas *Bunnionn,* Junr., and Margaret Bentley, who lived in the quaint village of Elstow, a mile southwest of Bedford, England—near where his ancestor William *Boynon* had lived 300 years before.

—John Bunyan was born in 1628. As a boy he had two narrow escapes from drowning. When about 17 years old he was drafted as a soldier in the Civil War; a friend who served in his stead was killed on duty. Often his own nights were troubled by dreams of terror and forebodings of the Day of Judgement.

—As boy and youth he lived a roving and irreligious life, though temperate and honest and not a lawbreaker. He married a godly woman who influenced him as she could toward a better life.

—In John Gifford, pastor of a small Free Church in Bedford, Bunyan found a wise friend; and in 1653 he joined the Free Church. Later made a minister, he served in the ministry with zeal and increasing fame until his death.

—Twice he was imprisoned in Bedford jail for his

[1] Information supplied by Research Department, *Nelson's Loose Leaf Encyclopædia.*

faith, once for twelve years, later for six months. During his imprisonment he wrote the first part of *The Pilgrim's Progress;* the second part appeared some years later.

—Bunyan is said to have written an average of one book for each of his sixty years, the more prominent among them being *The Holy War, Grace Abounding* and *The Pilgrim's Progress.*

—He died at London, in the home of a friend, August 31, 1688. The same year marked the appearance of the eleventh edition of *The Pilgrim's Progress.*

The Dream

—When John Bunyan wrote Part I of *The Pilgrim's Progress,* his only writing that brought him fame, he had no thought of producing a work of literary excellence. Nor, still more strangely, was he moved in it by his usual purpose of giving spiritual uplift by his writings. Indeed, while writing it he resisted many a temptation to draw a religious lesson, in order to keep his mind prepared for a certain other book which he had in hand, one "serious and important."

—Thus conceived as a piece of lighter writing, Bunyan's dream, *The Pilgrim's Progress,* is marked by its spontaneity, "its ease and freedom of movement, its unlaboured development, its natural and vital enfolding of that old pilgrim idea of human life which had so often bloomed in the literature of all climes and ages, but whose consummate flower ap-

peared in the book of this inspired Puritan tinker-preacher."

—"The idiom of the book is purely English, acquired by a diligent study of the English Bible; it is the simplest, raciest, and most sinewy English to be found in any writer of our language." (Edwin P. Parker, in *The Warner Library.*)

—*The Pilgrim's Progress* has passed through untold editions; nearly every English-language publisher of serious note has issued one or more editions. It is second only to the Bible in the number of languages into which it has been translated. And in 1876 F. Pitman, of London, even issued it in shorthand.

—This dream of the tinker's son, vagabond, faithful minister, and Bedford prisoner during one-fifth of his life, has found appreciation equally in children's nurseries, adults' libraries, and aged scholars' studies, and among peoples of all races and religions everywhere.

Macaulay on the Dream [2]

—The characteristic peculiarity of *The Pilgrim's Progress* is that it is the only work of its kind which possesses a human interest. Other allegories only amuse the fancy. The allegory of Bunyan has been read by many thousands with tears.

—*The Pilgrim's Progress*—that wonderful book—while it obtains admiration from the most fastidious critics, is loved by those who are too simple to ad-

[2] From Macaulay's essay on *The Pilgrim's Progress, with a Life of John Bunyan,* by Robert Southey, poet laureate. London, 1830.

mire it. Doctor Johnson, all of whose studies were desultory and who hated, as he said, to read books through, made an exception in favour of *The Pilgrim's Progress.*

—This is the highest miracle of genius, that things which are not should be as though they were, that the imagination of one mind should become the personal recollections of another. And this miracle the tinker has wrought. There is no ascent, no declivity, no resting-place, no turnstile, with which we are not perfectly acquainted.

—The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the British language. The vocabulary is the vocabulary of the common people.

—Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator and the divine, this homely dialect, the dialect of plain workingmen, was perfectly sufficient.

—We are not afraid to say that, though there were many clever men in England during the latter half of the seventeenth century, there were only two minds which possessed the imaginative faculty in a very eminent degree. One of these minds produced *The Paradise Lost,* the other *The Pilgrim's Progress.*

The Origin of the Dream

—Whence did John Bunyan draw the inspiration

and information which he crystallized into his matchless dream? His faith in God, surely; his own boyhood; scenes in the quiet countryside, the bustling market-place, the dull routine of prison—from these and other vital sources without doubt. But more than one able student of literature presses the question further.

—The most frequently suggested possible prototype of *The Pilgrim's Progress* is *The Voyage of the Wandering Knight,* by Jean de Cartheny, doctor of theology, who died at Cambrai in 1580, the year in which an English edition of his work appeared. There is room for the conjecture that Bunyan may have possessed a copy of *The Voyage,* and that to his reading it, and his meditation on it, during his imprisonment, the world is in part indebted for *The Pilgrim's Progress.*

—A teacher of Dr. Cartheny, in turn, was G. de Guileville, another man of France. Careful comparison of his *Pilgrimage of Man* with Cartheny's allegory, indicates that the latter owed much to the work of its author's fellow-countryman. At any rate, de Guileville's allegories having become well known in France before the middle of the sixteenth century, Cartheny could scarcely have failed to be familiar with them.

—But back of Bunyan of England, and of these two citizens of France, were the writers of earlier allegories, the scribes of other dreams, Augustine and his *City of God* and, always and potently, the writers of the inspired books of the Holy Scriptures,

which inevitably put before the eyes of the spirit of man the urge and the glory of seeing both Him who is invisible and the City whose builder and maker is God.

"I saw a man clothed with rags"

I

THE BURDEN

The Universal Conflict

BUNYAN opens the picture with a burden. He has touched the universal experience in the opening chapter. A burden! Who has not a burden and what will a man not give to rid his soul of a burden? It is a natural picture. We are all in the first chapter; in the first paragraph. Henceforth we will follow our own shadow through the book. The burden makes every man a pilgrim.

The Pilgrim introduced to the reader in the opening paragraph of the book is set over against the environment of the City of Destruction. He is convinced the city, together with himself and his wife and babes, will be destroyed by fire from heaven except a way of escape be found. Its social order is to be swept into oblivion. The very pride of man is to be forever destroyed. Bunyan is not satisfied that what we call civilisation guarantees spiritual freedom. Beneath the veneer of the City he sees the crouching predatory instincts of man straining at the leash. Civilisation has not annihilated those predatory instincts. Only the fire from heaven can

destroy them. The spiritual integrity of the universe must be vindicated, the real must be set free from the unreal. The light must overcome the darkness. Fire only, can burn up the dross. Man has not found spiritual liberty through his economic structures. The city is full of the noise and tumult and turmoil of banter and competition. Its commercialism is often predatory. Man cannot listen to himself amidst its strain.

Bunyan is not alone in his indictment of the city as it was organised in his time. Things have improved in many respects since his time, but even today those who make their competence in the city indict it. The rich men indict the city. They build their homes in the country. They refuse to live in the city. Their children must have an environment where they can grow physically, mentally and spiritually. Rich men flee the city every evening and prolong their week-ends in the country. But this is playing too much with the outside of the dream. The city in Bunyan's time was regarded as the centre of vice and crime. Criminality took shelter in the crowd. Identification was more difficult in populous centres. To flee the city meant fleeing vice and sin. The opening chapter has but one purpose. The Christian pilgrim must make his contact with the supernatural if he is to find a way of escape. It is not to be found in the present social order. Spiritual freedom is not to be found in the changing standards of society. It is not the result

of the natural impact of environment. The will of man is involved in the process; it is a dynamic movement in the soul.

The Christian Pilgrim is described as walking under the pressing anxiety of a burden. Bunyan is not sketching here a solitary picture. He knows no man is content to be simply the product of his social environment. Put a cow in a meadow, the cow is content. The meadow is a sufficient horizon for a cow; but put a man in a meadow and it becomes for man an interrogation point. He must do something with the meadow. He must either plough it or paint it, or explain it. Every man is confronted with his burden. He cannot be content to accept things as they are. He feels responsible to do something with the life principle within him. The burden is so heavy that Pilgrim is weighed down by it; it is so necessary that its realisation is part of his redemption. It is at once his despair and his hope, his cross and his crown.

What is this burden? The obvious answer is not the right one. The burden vividly portrayed by John Bunyan in this chapter has been regarded as sin. The picture is too well drawn for such a conclusion. Pilgrim is solitary in his burden; solitary in the sense that he alone feels its weight. His townsfolks are sinners, yet they are not conscious of a sense of burden. They are amazed and scornful at the self-created outlook of Pilgrim. They think him mad. They know no such anxiety about

the City of Destruction nor concerning themselves. They regard a man insane who would espouse worry in the place of happy abandonment. Too often the Christian Pilgrim appears such to the world. Folks who go to church appear a dull and unhappy lot. They are unhappy because they take life seriously. It is a problem to the "world" that any normal man can find zest in life by leaving the "natural" pleasures of the City of Destruction. According to Bunyan it is part of the divine economy that there is this difference between Pilgrim and the contented dweller in the City of Destruction. Pilgrim has the sense of a burden. That which condemns him in the eyes of his fellow-men is an evidence of the divine favour upon him. His burden is a testimony that he is singled out. All great souls are candidates for a bitter struggle.

The burden which sits heavily on Pilgrim is not sin, but a "sense of sin." It is an old-fashioned picture. Certain new cults would disagree with Bunyan's diagnosis of the way of salvation. It is too negative. They would warn us that the sense of sin keeps a man in bondage, and so it would if he became overwhelmed by that sense of sin. Pilgrim no sooner feels the burden than he looks for the escape. He makes his escape by fixing his mind upon the goal. He refuses to make affirmations which only serve to heighten the sense that the limitation is still present. The facts of life must be faced, but the darkness of Pilgrim's life is to him

but the shadow cast when standing face forward to the light of truth and reality. Our man with the burden is the real hero of the city. He is the one man who courageously faces life's realities.

One must admit Bunyan is very daring in the type of hero he presents. There is nothing like it in all the romantic fiction and allegory that preceded his time. Our literary taste is somewhat offended with such a hero. He is defeated on the first page. We dislike a weeping hero. It is not manly. But Jesus wept. Alexander the Great wept. The tears of Alexander were the tears of a petulant child. Jesus wept as only a prophet can weep. He wept not because of any immediate circumstance; he wept because man in his despair could not see the victory ahead. Pilgrim never weeps for himself alone. He weeps at his lack of manliness. The real hero in life is the man who, having heard the call from the heights and witnessed the steep ascent thereto, is willing to leave all in answer to that call. Christ was conscious that His very call to men would prove a "winnowing fan." His programme humiliated men. It involved the surrender of personal pride. Pride looks like self-respect, license looks like liberty, profanity looks like manliness; moral cowardice is often decked out in the guise of being good natured.

Our hero in the valley of humiliation is there because he has seen the mountain top afar off. The world may scorn what it regards as the mawkish

sentimentality of Pilgrim, but its scorn is often fear; fear to face the eternal reality. William James in his *Varieties of Religious Experience* regards the "sick soul" as the healthy-minded soul. Pilgrim is a sick soul. To face sin does not mean to be overcome by it, it does not involve morbidity. To quote from William James:

"Repentance according to such healthy-minded Christians means getting away from the sin, not groaning and writhing under its commission. The Catholic practice of confession and absolution is in one of its aspects little more than a systematic method of keeping healthy-mindedness on top. . . . The purely naturalistic look at life, however enthusiastically it may begin, is sure to end in sadness. This sadness lies at the root of every merely positivistic, agnostic, or naturalistic scheme of philosophy. Let sanguine healthy-mindedness do its best with its strange power of living in the moment and ignoring and forgetting, still the evil background is really there to be thought of, and the skull will grin in at the banquet. In the practical life of the individual, we know how his whole gloom and glee about any present fact, depends on the remoter schemes and hopes with which it stands related. Its significance and framing give it the chief part of its value. Let it be known to lead nowhere, and however agreeable it may be in its immediacy, its glow and gilding vanish. The old man, sick with an insidious internal disease, may laugh and quaff his wine at first as well as ever, but he knows his fate now, for the doctors have revealed it; and the knowledge knocks the satisfaction out of all these functions."

The pessimism of Pilgrim is at least a rational

pessimism with a doorway of hope to peace and the "unification of the divided self." Whatever brings that unification is good. There are constitutionally twice-born types and they come into a radiant and glorious deliverance in the end. They are the types which must face the skeleton at the banquet. They can never assume the Walt Whitman attitude to the world. Some natures like Whitman's are "organically weighted on the side of cheer." Sometimes their optimism impresses us as too voluntary and defiant. This may sound a little harsh, but I have met hundreds of people whose religion just dropped on them at birth. They are congenitally cheerful. "God's in his heaven, all's right with the world," they cry. Many of them have kept God in His heaven. They are never numbered in the roll of the prophets and not one of them ever spilled a drop of martyr's blood. We like their company. They are "good mixers"; they refresh us for brief periods, but when we are alone the old skeleton reappears.

To Mrs. Eddy and her followers, evil is simply a lie. It is a creation of mortal mind. It is the arch illusion. And so it is to the man who has passed beyond its influence. Evil will become that for Pilgrim but not at small cost. His type cannot find liberation through affirmations. He will not repeat, "I am well," "I am well," until he has severed the very roots of his sick soul from the causes of its malady.

The burden is not a hopeless sign. If the burden is on Pilgrim's back, his face is toward his redemption. He is not sentimental or mawkish about it. He puts it on his back that he might carry it to the *bottomless* pit. He does not contemplate half measures. He does not enjoy spiritual ill-health. The burden is heavy but he knows the place of its release. Amidst his despair is the glimmer of hope. Without that glimmer he would have sought to intoxicate himself into self-forgetfulness. Conscious of himself as a sinner, he must choose between a courageous challenge and a hollow laugh. Which is the healthy-minded attitude of life?

At the point of his temporary despair he meets one named Evangelist. He meets Evangelist on the plains. Had Bunyan lived in a different age he might have had Pilgrim meet Evangelist in the church. But the church of his time was corrupt. It was a place of dead dogmas. They were unrelated to the needs of a human soul. Evangelist proved to be a layman out on the broad highway of life. We would expect therefore in Evangelist a man of few words but much good advice. He aids Pilgrim with the directness and the simplicity of an unschooled theologian. He gives Pilgrim a map of the journey to the Celestial City and then a practical initiation in the use of that guide. The conversation is brief and direct. The priest is absent. There are no elaborations. Evangelist gives Pilgrim a Bible. It is a record of the mistakes and

triumphs of other pilgrims. No comment is made upon the Scriptures. No sermon is preached. No theology is attempted, but the gift of the Scriptures is followed with a most illuminating piece of advice. *Then said Evangelist, pointing with his finger over a very wide field, "Do you see yonder wicket-gate?" The man said, "No." Then said the other, "Do you see yonder shining light?" He said, "I think I do." Then said Evangelist, "Keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which when thou knockest, it shall be told thee what thou shalt do."*

Bunyan here leaps centuries beyond his time. We are somewhat shocked that Pilgrim is not asked concerning his acceptance of certain beliefs. Bunyan's day was marked by an insistent theology. It was well defined and within the church. No gate swung open until intellectual assent had been solemnly promised to certain cardinal doctrines. Bunyan was a "Spiritual Vagabond." He was without category. He defied classification. He had come along a hard road himself, and being untutored he had failed to theologise his experience. He could not theologise it, so he speaks through Evangelist with simplicity and directness. By doing so Bunyan puts into the mouth of Evangelist the most fundamental law of all spiritual progress. No Pilgrim on the highway to the life abundant can neglect that law and make progress. It is the summary of all achievement in every walk of life. For spiritual,

mental and physical progress there is nowhere in all literature a more cryptic and practical statement of that law than is contained in the advice of Evangelist to Pilgrim, *Keep that light in your eye—so shalt thou see the gate.*

This advice marks the road to all success, all achievement, all growth. Pilgrim is to make for the light which he does see in order that he may come to the gate which he could not see. This is the law of all spiritual capital. Jesus the Christ stated the law in another form when He said, "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." * The path to further light is to use the light we have. It may be only a flicker, a glimmer that marks nothing definite, but salvation comes to him who is faithful and sincere at the threshold of purpose. It is the fundamental law of use or lose. Christ said all men will find the true light if they keep a single eye.

Bunyan gives expression here to the great law of the democracy of the spiritual life. The tree of life is never plucked by the intellect. The Kingdom of God is often difficult to the intellectual, because its appeal is direct and intuitional. Nicodemus demanded in the spiritual realm that which the Christ could not grant. Both Jesus Christ and Immanuel Kant and, here, John Bunyan ruled out intellect as the light which opens the gate. That is the reason

* Mark 4.25.

why Bunyan has no formulated theology. The Christian way to him was a very practical affair. It was a highway on which men were bidden to walk, not one to philosophise about. As soon as Pilgrim got the light in his eye, he was urged to go on walking toward it. There is an illuminative power in action. Jesus Christ never asked a single candidate for the new Kingdom what he believed, what he thought, to what school he belonged; he simply bade the candidate, "Follow me." John invokes the early followers of the Christ, "to walk in the light."

It is rather refreshing after centuries of theologising, in which primitive Christianity had well nigh lost its identity as a way of life, and had become a way of "belief," in which "belief," uniformity of intellectual assent was the passport into the kingdom, that Bunyan should call us back again to the lost radiance and simplicity of Christ.

Two schools of Christianity followed its Founder. The one, Palestinian, the other Judaistic. One had its headquarters in Galilee, the other at Jerusalem. One centred about Jesus, the other became a little over-enthusiastic about Paul. One was simple and practical, the other complex and forensic. Rome overcapitalised Paul. Under the influence of Rome the way to the Wicket Gate lost its directness and became involved and winding, with agencies dotted along the way well able to perplex the simple pilgrim. The road became forked at every turn, with opposing agencies at each turning. Its pilgrims to-

day are walking in a thousand directions and though they have one ultimate goal in mind, they have little or nothing in common on the way. Bunyan simplified the way for us. Got a little light in your eye? . . . Follow it. Do not wait for more. Go as far as you can. It will grow. Pilgrim began with very meagre knowledge but he was full of sincere purpose.

II

OBSTINATE AND PLIABLE

Representing Ideals Without Action and Action Without Ideals

HENCEFORTH our Pilgrim will have no intellectual struggles. We do not expect him at any point of the journey to falter for want of a reason. He is going "to taste of the Lord and see he is good." We shall expect his temptations will concern a test of purpose and his ability to carry that purpose through.

So Pilgrim began to run. *The neighbours also came out to see him run, and, as he ran, some mocked, others threatened—there were two that resolved to fetch him back by force.* Obstinate and Pliable. These two represent the extremes in the make-up of human nature. We meet every problem in life at either one extreme or the other, according to the entrenchment of our personal prejudice. Pilgrim as a representative of elemental man meets both extremes.

As we listen to Obstinate and Pliable conversing with Pilgrim, who is now called Christian for the first time in the book, we are impressed with the

vivid contrast between the temperaments of these two companions. If I may be permitted a parenthesis at this point; it is very significant that Bunyan calls Pilgrim, Christian, at this place in the story. Nowhere in the history of the church to his time was any man called Christian who had not passed certain tests. Bunyan recognises a sincere purpose as the hall-mark of a Christian.

Obstinate and Pliable meet us at just the juncture where they met Christian—at the starting-point of every journey. Every problem is debated in the guise of Obstinate or Pliable. Temperament has more to do with our answer to life's deeper problem than we suspect. Obstinate and Pliable present in most vivid contrast, our answer. Each possesses what the other lacks. Each is strong where the other is weak. If we could combine the two, we would have a well balanced personality. One is characterised by versatility of mind and the other by strong will. Pliable with alertness of mind has capacity for intuition. Obstinate with strength of will has power to accomplish. Pliable is a man of keen and alert perception. He "senses" a situation easily and quickly. Obstinate has little insight, but he has the will to achieve. Wherever you find strength of will but no clearness of intuition, you have an Obstinate.

Where you find alertness of perception, ready intuition but no firmness of will and little capacity for action, you discover a Pliable. There is little to

choose between them. Both types are failures in any situation of life. Pliable has vision but no power to put his vision on the canvas of experience and action. Obstinate is always working on the canvas, but it is a sorry mess because there is no substantial design, no clearness of purpose at the back of his expression. Pliable is a politician with a very fine programme, but he lacks the dynamic will of leadership. Obstinate is always to the front of the platform ready to assume leadership but he has no well formulated policy. He is a man of voice and gesture, fife and drum, banner and poster. He has but one idea; he is against the other party.

The life of one is full of contemplation, fine ideals, well outlined schemes, accurate calculations. The life of the other is full of works, plenty of movement but little intelligent direction. One is a gifted young man of promising ability, but he cannot settle his vocation and spends his old age dreaming of what he might have been. The other is a young man without discretion, he plunges into anything that happens to come his way, but he goes through life without ever having "grasped the handle of his being." Both are failures. Pliable goes to the polling booth, meets a republican and is impressed he ought to vote republican. Nearer to the booth he meets a democrat and changes his mind. When he finally finds himself in front of the voting machine, his will lacks the capacity to go in any given direction. His strength and his weakness

is his willingness to change his mind. Obstinate sets out for the same polling booth. He meets a democrat, has a heated argument and determines to vote a straight republican ticket. He never splits his vote. These two characters every pilgrim will meet on the highway of life and he will also meet their dispositions within the make-up of his own temperament.

Obstinate is the first man to speak to Pilgrim. We would expect him to speak first. He is a man of action, not thought. His reply to Pilgrim's invitation, *Be content, good neighbours, and go with me,* is a very natural and spontaneous one. *What! and leave our friends and our comforts behind us!* Bunyan is an accurate psychologist. He diagnoses Obstinate by the first word he permits to escape his lips. *What!* The word is uttered with a shock of surprise, yet no word betrays the character of Obstinate so perfectly as this one word exclamation. Most of his reactions to life are exclamations. It is the summary reaction of one who has already made up his mind. It is the imponderable barrier to a new suggestion. When Christian appeals to him from the book in his hand, a book which contained the record of the experiences of all types, Obstinate is equally characteristic in his reply, *Tush! away with your book; will you go back with us or no?* The two replies are well chosen. Two words strip the character of Obstinate to stark nakedness. *What! Tush!* One word is uttered with a ris-

ing inflection in a tenor voice; the other with a falling cadence and in a deep bass voice.

Bunyan has revealed in these two replies the fatal flaw in the mind of Obstinate. He is the man of the closed mind and has become so organically weighted on the side of prejudice, that new ideas must take on the colour of his prejudice before they are admitted. In other words, Obstinate is concerned that his prejudices be strengthened rather than weakened. He cannot stand a dualism in his mind. When Obstinate is a religious man he is proud of the fact that his religion has a dominant, positive, final note. His religion must offer him a resting place. He must be comfortable and secure. It must carry an interest which involves no risk of capital. It must not make inroads into the ethics of his conduct. Obstinate chooses a finished and final theology which involves no misgivings and no struggles. He will brook no break with the past, the historical, the traditional.

Some of us are inclined to envy Obstinate. We cannot imagine him in a permanent state of distress. His arms are comfortably resting on his stomach. He looks physically healthy. He moves with marked freedom in his own ideas. Everything he hears and reads, confirms and strengthens his opinions. He has no struggle like William James' with a pluralistic universe. Kant's phenomenalistic universe would look like insanity to him. Obstinate's universe fits in perfectly with his

few ideas. His interpretations are very direct and simple. Like Samuel Johnson, he knows matter is extension because he has kicked his foot against a brick. The voice which warned Paul, "It is hard for thee to kick against the pricks," never whispered to Obstinate. Such experiences as Paul's only come to those who, despite all their training and congenital dispositions, dare to entertain new ideas. Obstinate is to be commended for his strong will, his ability to make up his mind; but his is a closed mind, lacking insight; his will is expressed too often in blind and unintelligent directions. To new ideas he has but two expressions, *What! Tush!*

Pliable is the extreme opposite of his stubborn comrade. Each sees very plainly the weakness of the other, but for that very reason cannot behold the weakness in himself. Obstinate is too ready to tell Pliable where he fails, and Pliable is equally busy working on the perfection of Obstinate. Their characters blended and harmonised would present the ideal type of individual, strong yet gentle, ideal yet active.

Pliable now speaks. His tender and sensitive nature is shocked at the abruptness of the reply Obstinate made to the invitation of Christian. The first words that fell from the lips of Pliable are in every way an accurate commentary on Obstinate. Pliable cleverly sums up the character of Obstinate in two words, *Don't revile.* Obstinate never reasons and Pliable knew it. Pliable here is telling Obstinate

that what looked to Obstinate like a clever argument was but a determination on his part to worst the other man at the expense of reason. Pliable knew that reason is never concerned about seeking her own way. Reason is concerned only to establish the truth. Reason is never puffed up, she vaunteth not herself, she doth not behave unseemly, she hath no loud voice. Reason is always, when true, as artless as a little child. When a man attempts to argue, simply to win, he is forever a stranger to the truth. Pliable is telling Obstinate that he seeks but to victimise the object of his attack.

Pliable's reaction to Christian is Pliable's best commentary upon himself. *If what the good Christian says is true—my heart inclines to go with my neighbour.* Obstinate's first word is, *What!* Pliable's first word is, *If.* His word indicates the open mind, but the unsteady will. Pliable is willing to go because what Christian says sounds plausible. As he himself admits, his heart is moved. He is emotionally aroused. He is too easily aroused. He was incensed by the townspeople of the City of Destruction to go after Christian and bring him back. He had readily consented to the venture. Now he is just as easily turned from his purpose. Obstinate has will, Pliable has heart. In the words of Pascal, "The heart hath reasons that the head knows not of," but the head is the necessary balance wheel to the reasons of the heart. A religion all heart is

always in danger of degenerating into fanaticism. It is never safe. It has no sustaining power on the lonely road. It may plunge one any moment into a fit of laughter or sink one into a vale of tears. Hysteria is not impossible in such cases. It needs a crowd to sustain it. It always shrinks from Gethsemane.

In the history of the martyrs, it is always the scholar who asks no quarter and faces bravely and calmly his appointed end. Tyndale plunged into a dungeon, asks for no sympathy but for a candle, a farthing candle, that he might go on with his work for posterity, before the headsman makes that work impossible. The dying Venerable Bede calls his secretary to write quickly that he may finish the last chapter in his translation of the Gospel of St. John. That for which these men fought desperately could never be surrendered on a furtive emotion. They were never attracted to the "plausible." They never confused sound and sense. Pliable is moved by that which "sounds good." He likes the gospel song with a swing to it. Gregorian chants leave him cold. He enjoys parades much better than a forced march. He enjoys "Marching to Zion" standing in his pew.

Bunyan knows his man. *If what the good Christian says is true—my heart inclines to go with my neighbour.* The intellectual question raised by the word *If* is answered by his emotions. It is very significant that we betray our static moods in the very

words we use spontaneously. Words that seem to fall from our lips without thought are commentaries upon our character. They are condensed histories of what has been going on beneath the surface for many years. Your mind goes before the uttered word. Words do not tell the mind what to think, they are the expression of that which has been silently incubating over a long period of time. They are mirrors of what we really are.

It is thus in spontaneous outbursts, before we can catch ourselves and impose the propriety of convention, we stand revealed in all the nakedness of our genuine thinking. Bring a man suddenly before a new truth, and his most spontaneous reaction will reveal his type of mind. Here two men stand revealed by a single word which each utters on coming headlong before a new situation. Educationalists test our very intelligence by the way we react to a new situation. Obstinate says, *What!* There is a closed mind. Obstinate could not have uttered any other word at that moment. Pliable says, *If,* indicating an open mind, but a lack of deliberateness. The psychology of Bunyan is amazingly accurate. He is accurate because his characters are never forced creations.

III

SLOUGH OF DESPOND

The Despair Which Is Hope

OBSTINATE, as we might expect, returned to the City of Destruction. Pliable journeys on with his newly found delight. He interrogates Christian, to learn about the happiness in store for him at the end of the journey. The picture enchants him. For the first few miles of the journey nothing exceeded the eagerness of Pliable. He becomes most enthusiastic and urges Christian to mend his pace. The reply of Christian to the eagerness of Pliable is another of Bunyan's most penetrating commentaries. *I cannot go so fast as I would by reason of this burden upon my back.* That which will finally secure Christian's victory prevents him from a speedy victory. He that travels the road of high and lofty achievements travels a long and hard road. Shallow natures marvel at their struggles. It seems so surprising that that which came so easy to them is so difficult for others.

There were multitudes of Jews who claimed to have found Jehovah without a struggle. Jacob had to wrestle all night. What need on the part of one

THE SLOUGH OF DESPOND

So he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way

so blameless and pure as Jesus to spend forty days and forty nights in fasting and temptations? What could there be in one so blameless as Jesus of Nazareth to make temptation possible? Well, it all depends upon the height and depth of the ultimate ideal. Christian was in for a long journey. He was conscious of the long road which stretched before him and he had calculated upon the fact that idealism was a growing thing. One achievement left but a challenge for the next. Pliable was seeking the pleasures of the Celestial City, Christian was seeking for ever-new conquests. The measure of his spiritual growth was an ever-expanding one. The deeper his consciousness of the need for deliverance, the heavier that burden upon him, the safer our pilgrim against the odds of the journey.

They both fall into the *Slough of Despond.* This is the final summary of Pliable. He began to be offended and angrily said to Christian, *Is this the happiness you have told me all this while of?* Pliable cannot stand difficulty, he is easily wounded, he attempted to follow the externals of the Christian journey without inner equipment. He has no burden. He is the counterpart of the "rocky soil." Whatever he receives he accepts readily, gladly, easily. Every salesman finds him a ready buyer but a poor debtor. Pliable never calculates beyond the first payment. The final payment is never made. His conscience is never aroused, only his emotion. He lives by the lives of others. He has no root in

himself. He is doomed to the degeneracy of a parasite. Pliables never get home.

The Christian journey is a rugged path, it demands moral robustness and a consistent, steadfast purpose. On such a journey, only he that endures to the end can be saved. Pliable needed the *Slough of Despond* to awaken him to his shallowness. He did not go far into the *Slough of Despond;* he could not, being a Pliable. Often the church has made a serious mistake in attempting to remove the *Slough of Despond* for the sake of the feeble and pitiable Pliables. At such times the Church takes on an increase of Pliables and vigorous souls shun their company. The Christian way is a vigorous challenge, it can never be made easy without changing its character. Every man who ventures its way must take up his cross. He must follow at any cost the sublimest ideal the world has ever known. Better that Pliable be offended at the onset, than set out with a mistaken conception.

If Jesus Christ had attempted to minister to the crowd, He would not have lived half a century. He knew the salvation of the crowd eventually depended upon the silent but vigorous leaven of vigorous souls. Neither by imposition, nor by lowered standards, did the Master seek to bring in the Kingdom of God amongst men. It must have cost the Master a great deal to discourage a candidate for the Christian way, by telling him He could not promise even a pillow for his weary head at nights. Christ knew

it would be a homeless way for Pliable. Pliable is indeed a sorry tragedy when he returns to the City. He is even disrespected by his old fellow-citizens. He is neither a good saint nor a good devil. He wants the pleasures of sin without its consequences, he desires the rewards of virtue and moral vigour without its trials.

There is no place in life so barren and desolate as that of indecision. To be forever conscious of a dualism, with no ability to decide the contest. Like many more, Pliable permits religion to humbug him. He wants "God and Mammon" and gets neither. The stream of his energy is divided. He lacks definiteness in either direction. He falls at the hands of his own cowardice.

Christian comes through the Slough because he plunges farther in. Bunyan's picture here is a very striking paradox. That which plunges Christian into the quagmire, is the guarantee of his moral cleansing. Bunyan tells us plainly he is there because of the despair of his sin. But his very despair is a testimony that he has seen the white light of truth and purity. All of Harold Begbie's "twice-born-men" passed this way. They exult in the joy of a great deliverance. The mountain-top upon which they now stand is too exhilarating to permit a descent into the valley again. When a man is conscious of having been "brought up out of the horrible pit and the miry clay," and now stands with

both feet upon the Rock, he is forever safe. Virtue then becomes a joy and its joy is its own security. No virtue is safe that is without an element of passion. The burden which sinks Christian farther into the Slough proves afterwards to be the reason for his exhilarating freedom.

There is a sense, of course, in which it is disastrous to think too much about one's sin. Constant thinking about a personal defect or sin brings it too frequently to the focus of the mind. It is possible to consume so much energy moping about sin, that there is little energy left to pursue virtue. We may turn our back upon the future by remembering too persistently the things which are behind. Many a monk and nun has fled the world of sin only to discover it was ever present, and more and more definitely present to the mind. Such a flight from reality often intensifies the object from which we flee. We find ourselves forever in the attitude of penance. We may never rise out of the *Slough of Despond.*

On the other hand there is a light-hearted refusal to look at reality. A flight which marks the shallow-minded. Some people are going to be optimistic about life at any cost. But one is tempted to suspect that there is something defiant about their optimism. It is an optimism bought at the price of truth. Such optimism is always in the bondage of fear. When the band stops playing, emotions flag. It always needs a crowd and a lively parade.

A rainy night depletes its reserve power. A storm swamps it. A lonely night slays it. Despair may prove fatal, but frivolity is hopeless.

In modern times the *Slough of Despond* has taken upon itself a new complexion. It is not now that men despair of their sin, but they are facing the healthier question as to whether, amid the social environment where daily bread is earned, one can be a Christian. They shrink from an open avowal of that which they feel can never meet the shock and circumstance of modern social conditions. They claim they are unequal to it. Of course they are. All men who have never felt "the expulsive power of a new affection" are in this state.

We have seen many a young man about whom we have despaired. He will never amount to anything. He cannot even provide his own bread and butter. Let him once fall in love. His energies begin then to organise around a new centre. He finds himself taking added responsibility. We have perhaps shuddered to think how that flapper would break down completely under responsibility. Let her once fall in love, marry, give birth to a child, and instead of a selfish piece of folly, we witness a thousand daily sacrifices. Energies never fail to organise around a new affection. The ideal must become an affection. The glowing passion in the heart of the strong-minded Christian lights his way through the bog. Will, plus passion, can accomplish

anything. The will to journey on, the passion to sustain the endeavour.

Christian is now beyond despair, but not beyond danger. The level plain is now before him, and here he meets Mr. Worldly Wiseman.

IV

MR. WORLDLY WISEMAN

Who Confuses Convention With Virtue

AT this point Christian is invited by this restful looking gentleman to turn aside to the *Village named Morality—there dwells a gentleman whose name is Legality, a very judicious man—he hath a pretty young man to his son, whose name is Civility.* Worldly Wiseman, in other words, casts reflection upon Christian's experience in the *Slough of Despond.* It was an unnecessary experience and involved struggles that could have been avoided without any loss in spiritual growth. There is a chasm between Christian and Worldly Wiseman that can never be bridged. Worldly Wiseman can never understand Christian, which means he can never understand the value of mysticism.

There is nothing of worldly wisdom in the Christian life. Christian moves against all the predatory instincts of man. Worldly Wiseman regards an injunction to love one's enemy as unadulterated folly. It is not practicable, therefore it is not true. He holds a very cheap form of pragmatism which sounds very plausible. A Christ dying upon a cross for

the uplift of the human race betrays the folly and misdirected zeal of an enthusiast who awakens pity rather than admiration. Christ to Worldly Wiseman is as sickly and sentimental as church windows have succeeded in representing Him to be. Morality can be achieved without such pious sacrifice.

The difference in conduct between these two men is due to a difference of aim. Worldly Wiseman seeks to be happy, Christian seeks to be blessed. Happiness is the highest end of life to the one, whilst to the other, happiness is too immediate, too contingent and not a little selfish. But apart from the larger ethical question as to whether one should merely seek to be happy or to be useful to society as a whole, there is the more immediate question as to whether indeed, life being what it is, Worldly Wiseman's philosophy of life will hold together with consistency. Is Worldly Wiseman capable of meeting the emergencies of life with the serenity of Christian? Who is really the happier man after all? John Stuart Mill says man must be happy as a man. Mere animal happiness is not the permanent state of man. Worldly Wiseman's happiness consists for the most part of reliefs.

In religious happiness there is no mere feeling of escape. That which presents itself as a sorrow or even a calamity has already been overcome within. The Christian has a new and deeper joy in the very act of sacrifice. He depends upon nothing that is contingent. In vigorous souls all the tests of cir-

cumstances have been successfully overcome. They depend upon nothing that the irreligious must depend upon. "Who shall separate us," says Paul, "from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—Nay, in all these things we are more than conquerors through him that loved us." There is not a comfort or a protection or any circumstance which is necessary to the happiness of Worldly Wiseman upon which Christian depends. Christian has that which no circumstance or lack of circumstance can take away. His treasure is "where neither moth nor rust doth corrupt."

Which is the more fundamental attitude to life? True, the Christian falls on occasion into the *Slough of Despond* but he always comes out of it. What would Worldly Wiseman do in the *Slough?* Sorrow does come. Death awaits all. There is the future as well as the present to think about. In sorrow, even in death, we have the witness of the true Christian even to a state of rapture. Martyrs have died in rapture amidst tortures unnameable. Let Worldly Wiseman have a toothache, and presto! his world assumes a darker hue. There are those intervals in the melody of happiness which Worldly Wiseman has never successfully overcome. On this question of happiness, Stoic insensibility and Epicurean resignation mark the highest advance the Greek mind had reached. The Stoic seeks to limit desires, the Epicurean says, "Seek not to be happy,

but rather to escape unhappiness; strong happiness is always linked with pain; therefore hug the safe shore, and do not tempt the deeper raptures. Avoid disappointment by expecting little, and by aiming low."

At best Worldly Wiseman must wade the shallow waters, he must not "tempt the deeper raptures." Christian is not willing to secure happiness at the expense of the deeper raptures of life. He is much more radical than Worldly Wiseman, who must secure results at any rate by economy of indulgence. Christian wants to indulge in that which offers no restriction. He is seeking "fullness of life"; the "life more abundant."

All the "twice-born" types are vigorous natures. When they sin they are abundant sinners; they know no half measures. They are moderate in nothing. Paul as a "twice-born" type persecutes just as earnestly as he afterwards loves. It is no psychological marvel that "Saul, breathing out threatenings and slaughter against the disciples of the Lord," should write the finest of all poems on Christian love, and that the men at Miletus should fall on his neck and weep at his departure. These vigorous natures cannot stand happiness, they want more, they want blessedness, rapture, ecstasy. They seek the "Spring of Life."

They have no companionship with gentlemen like Legality and Civility. Civility is a virtue of restraint. There is no love where there is too much

concern about etiquette. We are always more refined and precise in our manners towards people with whom we are not familiar. The Christian is above law. He is a law unto himself. That does not make a Christian an anarchist. It serves, on the other hand, to make him forever safe to society. Jesus, the Christ, made no laws for His Kingdom. He gave that power to its individual citizens, but He made that society the health-giving leaven of all society, by requiring of His citizens a passionate enthusiasm for all mankind and He claimed that the Mosaic legislation depended for its fulfilment upon that enthusiasm.

The root of virtue is an ardent, passionate, devoted state of mind. Such a state of mind outstrips all legal requirements where the safety and the well-being of society is at stake. You do not have to legislate for a Christian. He will make finer laws for himself than any state can ever impose. His virtue knows no mathematics.

Worldly Wiseman would base morality upon reason. Morality can get along without religion. If we should ask the average Worldly Wiseman what morality is for, he will tell us, to place a restraint upon our natural desire. There is a fatal flaw here. It involves too much legislation. Virtue can flourish only in an atmosphere of freedom. Furthermore, we know from experience that he who refuses to gratify some wish on the grounds of restraint, or reason, which is another form of restraint,

will feel that wish just as strongly as though he had gratified it.

Jesus Christ said the only cure for evil passions is to introduce another passion which is stronger and more consuming. In such a state there is no attempt to hold predatory instincts in leash. The all-purifying passion is a passion for mankind. Worldly Wiseman has no such motive, because his mind is set upon his own happiness. Herein then, is the difference between morality and religion. Morality can exist without religion, but religion is never found without morality. Morality that exists without religion is always in danger and needs to be enforced. It is more economical in its expression than religion, and needs constant redefinition by such gentlemen as Legality and Civility. William James claims, "Religion makes easy and felicitous what in any case is necessary." This is the economy of religion.

V

THE WICKET GATE

Leading to the Unexplored Uplands of the Soul

CHRISTIAN has definitely rejected the counsel of Worldly Wiseman, and determines to be true to the light within his own conscience. Christian has experienced the disturbance of wavering for the moment from "the true Light, which lighteth every man that cometh into the world." Truth to him is neither an accident, nor a mere opinion, nor a thing contingent. Worldly Wiseman's appeal had been to reason, but reason works largely from the body area. Such reasoning as that of Wiseman seemed not to be independent of sensation. It lacked impartiality. It consulted too closely the immediate desires of man. Christian was seeking something more final and ultimate than Wiseman.

The Village of Morality lay too near the City of Destruction. It marked the place of the forty line, when folks settle down. The place where people confuse complacency with peace. A peace which to Christian, is bought at the price of putting a quietus upon the inner urge of the life principle to growth and expansion. Man, to Christian, is so constituted

he must seek an ever-expanding horizon. This is the spiritual law of his being. We are all spiritual steeple-jacks. We must go on climbing. The inner light always reflects upon a path which stretches far into the realm of imagination. Man created heaven in answer to the law of his own being. "Man's reach," says Browning, "exceeds his grasp, or what is heaven for?" The big magnates in the business world never cease to expand their enterprises. They know the day of retrenchment is the day of decay and death. Artists perish the day they cease to create new forms of expression. Standardisation in art is unthinkable. Preachers cease to grow the day they turn the old sermon barrel over. Senility lurks in the old arm-chair. Churches have died at the hands of a dogma.

We must go on or go back. Man as the product of lower forms of life has climbed the evolutionary tree because he refused "to stay put." A constant restlessness motivated him upward. Other forms of life "took life easy" and to-day they are still on their bellies. When man left the security of all fours, he found two legs sufficient and began using his two fore-legs for creative work. When his feet left the ground and became hands he began to leap forward.

Christian is more fundamental in his attitude to life than Worldly Wiseman. The Village of Morality ignores the winding path ahead of it. The Wicket Gate to which Christian eventually arrives

after leaving Wiseman, marks the initiation to the great adventure of life. At the other side of the Gate is the unexplored territory of every man's life. That which lies beyond the Gate is the answer to definite individual achievement. We are all born to a natural inheritance. We pluck fruits which are no part of our own sowing. It is possible to remain merely products of our heredity, training, environment. We are, then, no different from the mineral, the plant, the animal. But at some time in each man's life the option of the Wicket Gate is presented. It is the call for a personal and distinctively individual reaction to our environment.

Bunyan therefore writes over the Wicket Gate, *Knock, and it shall be opened unto you.** "Knock." No admittance here except on business. Christian has made his bargain with life. He has accepted the terms of the unexplored territory. If he is after adventure with himself he must pay the only and necessary price. The Wicket Gate at which the strenuous must knock separates the sheep from the goats. It stands at the threshold of every adventure. Whether man takes his journey through a microscope or a telescope, with a geologist's hammer, or the test-tube of the chemist, the everlasting gate with its one-word passport guards the way.

The hinges upon which the gates are closed are the hinges upon which they swing open. We can be

* Matt. vii.7.

thankful that flaming swords bar the entrance to Eden. Neither brawn nor brain could have developed in such an oriental paradise. Condemned to an eternity there, would have been hell. Sheltered from the blasting wind and storm, protected from the economic struggle for food, shelter and clothing, a world of wonderful romance and zeal would have been lost to man. The day provisions had to be purchased by the sweat of the brow, man began to sharpen his tools, to dig, to discover, to be forever challenged. In the place of two flaming swords, the way to paradise is through a small gate with a knocker. It has become a labyrinth of gates, each one leading to more fascinating discoveries. Those gates take all the ennui out of eternity.

Schopenhauer's philosophic pessimism was due to his interpretation of all life as an exhibition of "blind will." When he found no dynamic will anywhere in organic life, no motivating purpose, no purposive achievements, he sat down in despair. Schopenhauer saw all life as purely instinctive. But if he had stopped for one moment and noted in all life there never was an instinct without its counterpart, he would have seen that his despair was an endowment. Did he never stop and enquire why he could despair? Why can any man express despair? No animal despairs. Nothing that lives on the purely instinctive plane can ever know what despair means. Man does. Man is the only animal that has the capacity for despair. That gate, too, has hinges.

Despair is the price of surrender. Arthur Schopenhauer knew when his friends recommended suicide as the doxology of his philosophy that he would have to exert his will to commit suicide and therein lay his dilemma. Man in the natural state is conscious of possessing dynamic will and is never satisfied unless he is enforcing his dynamic will upon his environment. Schopenhauer was an unnatural man. He had not only quarrelled with his friends, but with his own mother, and his sour experience had coloured his viewpoint of life. Naturally he was pessimistic. Any man is pessimistic who is not living according to the law of his own being.

There is a Wicket Gate because there must be. The Gate is built out of man's constitution. If God had not put it there man would have put it there himself. In fact, God never places anything in the environment of man which is not inevitable. The Wicket Gate is not therefore an artificially constructed gate. It is not an ornament. Its design centres round the knocker. When Job cried out, "Oh, that I knew WHERE I might find him," he was giving utterance to a universal cry in the human heart. Job is not concerned about the question of there being an ultimate truth, an ultimate reality, a God if you please, he wants to know at what place he may strike the universal note, in a universe of particulars. His cry is logical. If there is a God who is everywhere, He must be somewhere. Is there a place where universality and particularity meet?

The artist says, "Yes." Here is a painting of a cow in a pasture. If the picture is really great, one will never ask whose cow is that, whose pasture is represented in the picture? It may be Mr. Jones' cow, but if the picture is a genuine work of art no such question will arise in the mind. Truly the artist produced upon his canvas a particular cow, and a particular piece of pastureland, but in that one cow he has represented all cows, in that one meadow, all meadows. He has achieved the masterpiece of finding the universal in the particular. And when man finds the universal note in any particular piece of phenomenon he has found God. I do not care whether that particular thing is a figure in arithmetic or the petal of a rose, or an inspiration in the human soul.

The reason why Euclid, born three hundred years before the Christian era, is still our mathematical guide, is because when he experimented with particular triangles, he sought to find in each triangle that which was universal. You can put a triangle into the hands of a babe, but it means nothing to him save an object to throw around. It is when the babe grows up and acquires the power of discovering the universal in each particular triangle, that he comes to know what any single triangle is. And in like manner we come to know God in any particular spot when we find that God who is confined to no one place. God is somewhere when He is everywhere. When we find the universal in the

particular we have found the place where God may be found. Tennyson was writing science as well as poetry when he penned:

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

This flower of Tennyson's lines was the result of "a wind-blown seed owing nothing to the gardener's skill, yet nothing less than the whole physical universe was involved in the explanation of that apparently accidental flower. It was the index and symbol of a thousand mysteries. The mystery of life itself. The mystery of the wind that blew it there. To have given the wind another direction would have meant greater or less cold at that particular spot in the crannied wall. It would have meant new conditions of heat and cold running back for their sources to the very dawn of creation. Then comes the mystery of the rain. The mystery of colour mixed in the far-off fountains of the sun, borne on vibrations through the ether across a distance of ninety-three million miles and absorbed and refracted by the mysterious susceptibilities in the tissue of the flower." "Little flower—but if I could understand what you are." It is when we

look at any single object with the vision of a poet like Alfred Tennyson, we see the universal in the particular. Here is the spot where universality and particularity meet.

Yes, there is a place where the human soul meets the Ultimate. It is at the door of the Wicket Gate. It begins when we rescue the sense of wonder. When we feel we must go on and go through into the unexplored and the unknown. After all, science begins at this point. It begins with a sense of wonder. All scientists make their discoveries in precisely the same way in which a child comes to know his world. When an infant sees a strange object, the first thing he does is to open his mouth and stare at that object. That is the prelude to all science. When man loses the capacity for blank amazement at commonplace things, he ceases to discover. Then the infant reaches out to touch the object of his wonder. Finally he grabs it and tries to do something with it. These are the three stages through which we pass from the unknown to the known. "Wonder, curiosity, utilisation; these are the rungs in the ladder of discovery. Each new lesson in the book of life is punctuated with an exclamation mark, followed by a question mark, ending in a utility sign. If one attempted to write the history of science and discovery under symbols, that book would appear something like the following—! ? $." From the open mouth to the open mind has been a long and toilsome way, but it certainly began with an open

mouth and fascinated vision. Over the Wicket Gate Bunyan has written the key-word to all discovery and spiritual freedom—"Knock."

All religious experience began with an enquiry. An enquiry into the meaning of life, of its elemental processes, of elemental objects of man's environment. These early inquiries were concerning the raw physical facts of the universe. Man's early explanations were very crude. His religion was largely magic. But though religion had a lowly origin, its value is in no way measured by its origin. There are two kinds of judgment upon such an experience as religion. A judgment of origin and a judgment of fact. In no way do these judgments overlap, nor are they necessarily related the one to the other. It was a very simple and childish enquiry that sent man on the long road to the discovery of God. Over the gate of every raw physical experience of his primitive environment was written the word—"Knock." As he knocked, gates began to swing open. Each gate led to another and each discovery gave him the key to the next gate. And the fascinating power of the unexplored is that when he begins to walk beyond the gate, he never desires to return. Only ignorance of what lies beyond man's present attainment, keeps him this side of the gate. Once through the gate there is never retrenchment without a sense of loss.

The experience then is fundamental because it is related to the native constitution of man. The word

"knock" over the gate is written upon man's own emotional and intellectual life. It is not a mere valuational reaction to environment. It is not the mere result of "trial and error," "hit and miss," attempts to unravel the mystery of the universe and himself. He cannot help himself. Something within impels. He is not merely wistful about the unexplored beyond the Wicket Gate, he is impelled by its challenge. Once through, he never comes back. He finds always when he answers a native call there is a correspondence to that call which meets the law of his own being.

The gate is small. It is not high, but it is narrow. It is not beyond "a man's reach," but through it he must walk alone. He must seek for that which he expects to find. He may describe to others his experience in passing through the gate, but he cannot communicate that experience. It is an individual affair. Its social values are as broad as the needs of man, but the newly found experience and power is a purely individual affair. His newly found experience beyond the gate cannot be communicated by description, but the testimony of all who have passed that way is very much the same. We must all, each in his own way, of his own volition, knock. All the initiated can say is, "Knock and it shall be opened unto you, seek and ye shall find."

It is not an accident that one named *Goodwill* answered the repeated knocking of Christian at the

Wicket Gate. Goodwill is the answer to man's spiritual volitions.

Goodwill is the symbol of the integrity of the universe. If there is a deep urge in the human soul that calls for expression through the exercise of man's dynamic will, there must be the answer to that urge. Goodwill is the other side of man's will. Life indeed would be a great tragedy, it would be of all things the most irrational, if it consisted of driving urges which had no counterpart in the natural constitution of things. In such a universe, a dead man would be the only rational end of life. A corpse would manifest every advantage. An immovable Sphinx on an empty desert would be an achievement. A still-born babe would be the highest goal of eugenics. The annihilation of every human instinct, the end of pedagogy. Death would be the end of life.

A man's philosophy of life is determined very largely by his answer to this question of the rationality or the irrationality of his deeper urges. Buddhism and Christianity present the alternative answers. The difference between the East and the West is due for the most part to a contrasting philosophy of life. The East retires to a dream life; it seeks escape from that which would drive it to conquest. Mr. Freud would say that the East, like many individuals, has retired back to its mother's womb. To live is to sleep. The West is characterised by vigour because it has taken seriously the

idea that man is here to find himself in an increasing series of conquests, and that every urge from within has its counterpart in that which he finds without in his environment. If the West desires speed, it finds the materials at hand to create speed. If the West desires to extend its sight, it invents the telescope. If the West desires longer ears, it invents the telephone. The Westerner has lived upon the philosophy that a driving urge must find its counterpart somewhere in the universe of expression.

But there is a deeper reason for the fact that there is an answer to every driving urge of the human mind and soul. Take, for instance, the innate urge in the human soul for an Ultimate. Call that Ultimate God if you please. A man has ideas of an Infinite Being, an Ultimate Cause for all that exists and he sets out on the quest to find that Ultimate. Such a quest raises the question as to whether such ideas can exist without a correspondence somewhere. Do we not start out with the very thing we desire to find? Man must either discard the very idea of God or recognise the logical sequence of entertaining such an idea. When we set out to find, say God, we assume in that act that when we find God we will know Him, which means that in some degree we already know Him. If a man sets out to solve any question, he must admit the question soluble by him, which means that man will know when he has reached the right conclusion. How can man in any realm of knowledge seek to verify

any idea unless he is convinced he already possesses part of the solution which will aid him in testing whether his conclusion is true or not? One cannot escape the truth that no knowledge of any kind is possible, no conclusion about anything is possible, that does not correspond already to that which we expect to find. We cannot set out to find anything that we do not in some measure already possess. We must at the outset have some idea to which we seek correspondence in what we call Reality.

We discover, therefore, because we know that a thing can be discovered. The alternative to this conclusion is a universe in which man is driven to seek that which he can never find. A most irrational universe. Man in such a universe would be the victim, nature the conqueror. Does nature invite man to knock at her door, or does man get an idea and seek its vindication in nature? The history of discovery testifies that man has discovered that which he already knows. Discovery has always been the answer to a driving urge from within man.

To man's will, Goodwill has always been the counterpart. If there is a gate at which man is invited to knock, Goodwill always answers that gate. In *Pilgrim's Progress* Goodwill no doubt represents Jesus Christ in the mind of John Bunyan. Jesus Christ is the ideal man. The God-man. He is the answer to the consummate idealism of all men. He is so universal in type that all men feel related to Him. He is the ideal made actual. When

men seek to find the ultimate expression of the ultimate ideal, Jesus Christ appears as the answer to that seeking. If man knocks at the Wicket Gate with his intellect, he will find reasons; if he knocks with his emotions, he will discover feelings and experiences; if he knocks with his moral will, he will find Jesus Christ. The principle in each case is the same. We find the counterpart to that which we seek. The world without is a reflex upon our own mental conditions. Man has always discovered that which he felt dynamically impelled to seek. The only alternative to such a viewpoint of life is a most irrational universe.

The Christian life is an expression of dynamic will. One cannot drift into it. The spiritual man is not a mere outgrowth of the natural man. Mere growth does not make a Christian. The Christian life is figured as a "Strait" gate, through which man enters with purpose. It is a definite conscious experience. If a man "must be born again" he may be born again. William James claims: "Even late in life, some thaw, some release may take place, some bolt be shot back into the barrenest breast, and man's hard heart may soften and break into religious faith."

But the time of decision is the time of crisis. When Christian is stepping into his new experience, Goodwill gives him a sharp pull. The sharp pull of Goodwill is very significant. Once a man comes up to the gate he must enter quickly. When deep

motives surge within the soul and his deeper intuitions are aroused, he must not allow conflicting reason to drive again below the threshold of his conscious mind, the "still small voice." There is always a time, often in a crisis, when the subconscious cerebrations come to the surface. In that moment the true man appears to his conscious mind. It is the time for action, quick action. The "still small voice" has always been there. It whispers beneath the surface of our conscious life. It is heard only on occasion. It may be in the end completely submerged.

This "still small voice" is the undertone in all creation. It answers to the deeper intuitions of men. He must stand still in order to hear its message. He must allow a frank and radical expression of his deeper intuitions, if he is to taste life at its radiant core. Jesus, the Christ, told Nicodemus he faltered because of reason. "How can a man be born again?" Mathematical proportions occupied the mind of Nicodemus. He sought for intellectual foundations in the New Kingdom. Christ asked Nicodemus whether all the phenomena in the universe could be understood on an intellectual basis. The phenomenon of the wind, for instance. Nicodemus was right in stating it was hard to be born again when one is old. It is hard; in some cases impossible. One has got to be a child again to be born again. Aye, a babe again. He must achieve the miracle of reverting back to the natural and

spontaneous intuitions of a child. A few great scientists, when they have come to the frontier of intellect, have achieved the miracle. To them it has not been the profound mathematical deductions which have brought them face to face with a new discovery. Their discoveries have often humiliated them. They have in the end come as a sudden popping up in the mind, a flash of illumination; owing little to persistent, conscious cerebration. The gate has opened on an intuition and they went through with a sweep. All their conscious intellection merely served to bring them to the frontier of intellect. What they had spent years on in research, crashed down upon them in a moment.

Goodwill knew the hazards of reasoning at the gate. He gave Christian a sharp pull. That is the way in which we must get into this new experience. When the time arrives, plunge. It is easy to reason an inspiration away. One may safely intellectualise after the experience arrives, but it never comes at the bidding of intellect. Immanuel Kant was not satisfied with his *Critique of Pure Reason.* It ended in the "antinomies of reason." So he opened his second volume on *The Practical Reason.* William James, too, was not satisfied with rationalising about the religious experience so he set up for himself "over-beliefs." We are all driven instinctively to do that very thing. There is the driving urge after the Ultimate which persists when reason has gone her limits. At the frontier of in-

tellect comes the call and the challenge. When we come to that place the Wicket Gate swings open, and Goodwill pulls us through.

All the higher experiences of life are ventures of faith. Faith and its results have nothing in common with time. One may be a long time in arriving at the experience of a newly found faith, but there is always the instantaneous period when the thing just happens. The psychology of suggestion which has been of such great value in healing, has no relationship to time. People who wait for the future underpin the rationale of suggestion. The vitality of suggestion consists in the ability to act straightway upon an idea. Once waver, and the suggestion has lost all its potency.

On many occasions I have, as every other father has, cured his child of pain by a mere suggestion and deflecting the attention to some object of pleasure or amusement. The experience with children is all too common to be denied. I have turned many a tear into a laugh with a young child. Why? Because the young child has the faculty of acting upon a suggestion in a spontaneous manner without intellection. The suggested idea takes full possession of the child and he is healed instantaneously. We adults are too sophisticated. We reason too much. The fairy land of faith can never be entered into except spontaneously. It cannot be experienced by proxy. The gate is narrow, and those who have passed through know something of the noetic power

of mysticism. This experience can never be communicated. It has no language, but it has an experience. Christian goes through the gate and once through, he has entered upon a fascinating journey; not without its trials, but always carrying its own inspiration and wistful wonder.

Once through the gate, Goodwill immediately points Christian "the way thou must go." The Wicket Gate gives entrance to a path. That is its wonder, its fascination, its provision for eternity. Life is finished at that point where there is left no driving urge. We all know that. We all want to die when life offers no further challenge. We retire to sleep, not because we are really tired, but because the day has turned into monotony and sleep is our method of flight from monotony. Every travelling salesman knows that when he has made one sale, the next one is easy. Each conquest gives zest and confidence and inspiration for the next. That day when business is brisk he will stay at the game through long hours.

Weariness is always born of defeat, conquest carries its own vitalising energies. A conquering army moves on without fatigue. A forced march saps the vital reserves. The old hymn which says, "Each victory will help you some other to win" is not mere pious sentiment, it is the profoundest psychology. The scientist on the verge of a new discovery knows neither fatigue nor sleep. The journey through "Aladdin's Cave," permits only wide-eyed wonder.

The mother of a newly born babe is never quite asleep. The faintest cry of pain finds her alert. It is so all the way through life. Whilst the element of surprise meets us on the way of life we shall be sustained through every emergency. It is much more tiresome to copy a manuscript than to write a book. The level plain is much more monotonous than a mountainous country, because in the one we can see so far ahead and in the other there are surprises at every turning. The Wicket Gate leads suggestively to a path and still more suggestively that path leads to Interpreter's House.

VI

INTERPRETER'S HOUSE

In Which One Hears the "Still Small Voice"

INTERPRETER'S HOUSE stands near the Wicket Gate. When a man gets a little light, there is no other way to increase that light except by "walking in the light." When a new candidate presented himself to Jesus Christ, He always bade him, "Follow me." Spiritual growth, in other words, is to be attained by a practical exercise of faith. Interpretation grows upon exploration. Ideas are quite harmless and useless when they are mere cerebrations. Their test is their application. They carry their own interpretation as they are pitted against the contingencies of life. The knowledge of faith is not in any sense an intellectual process. Religious faith deals with matters that transcend the range of the intellect.

Outside the "categories of human understanding," says Immanuel Kant, are the three great questions of God, immortality and the human soul. Understanding, after all, is a co-operative affair between the universe and ourselves. Understanding in a phenomenalistic universe, has nothing and can have nothing to do with ultimates. Religion is plainly

a matter of metaphysics. And it has its right to its own laws and modes. It simply asks that a trial be made of its own laws. The deeper raptures of the Christian life are not approached in a gradual and systematic way. It must be a plunge, a risk, a venture.

The Rich Young Ruler failed to enter the Kingdom of Ultimate Values because he was bound by a calculating morality. He kept every law, he gave one-tenth of his income, but he failed just because he gave a tenth of his income. His morality was consistent. He was loyal to the standards. But he failed in a Kingdom where virtue has the hall-mark of spontaneity, because if the law had required of him one-twentieth of his income, he would have given one-twentieth. This man therefore had need of the drastic advice Jesus gave him, that he sell out everything he possessed and give to the poor. Christian virtue must never be confounded with respectability nor with morality. It might be possible to "measure Jerusalem with a yard stick," but the Kingdom of God defies every principle of mathematics.

The attempt on the part of the theologian to standardise Faith by a creed or a dogma to which intellectual assent must be given, has resulted in making Interpreter's House a debating society. It has become at times a very noisy house and the scene of not a few serious squabbles. A bitter war was once waged around the question of Christ's

divinity. Was Christ of the same substance or like substance with the Father? The theologians arranged themselves in battle array around two opposing Greek words. There was the difference in spelling between these two words of an iota, the smallest letter in the Greek alphabet. Around that iota the standards were raised and much blood was spilled. Civil war became the order of the day in the Christian camp. The two sides became sworn and bitter enemies. The conference resulted in a strange paradox. They succeeded in annihilating the Christ they argued about. Both sides slew the Christ they defended. They ceased to love each other. They waged war against each other over a God and a Christ of Love. They did not see that an intellectual aberration was far less important from the standpoint of the teachings of Christ than that men should learn to love each other.

Jesus Himself had said that the doorway into the fellowship of God the Father and Himself, was through love. Correct viewpoint is not the basis of Christian fellowship. "If ye love me, ye will keep my commandments." * Interpretation has no vitality which is not individual. It cannot be imposed. It is never an infliction, it is always an achievement. If a man will be true to the little light within him and keep on walking in that light, he will find the truth.

It is very significant that both at the "Wicket

* John xiv.15.

Gate" and at "Interpreter's House," the Christian Pilgrim must knock several times before he gains admission. Christian is pictured here as a man who is forever walking, forever knocking. He is forever knocking at new doors because he is forever walking in new light. There is a door to every pathway and a pathway to every door. His constant and repeated knocking is the test of sincere purpose. Desire is concentrated in much knocking. When a man persists in a single adventure, his energies begin to organise around that centre. When he becomes unified in his purpose, doors fly open at last.

The modern psychologist has stated the case with much conviction. He has called Bunyan's insistence that the Pilgrim continue to knock before the door opens, the unification of desire. Great men accomplish many things well because they have learned to do one thing at a time. Failure is always the result of a lack of concentration. When the desires of life are scattered there is no driving force to accomplishment. Jesus laid down the infallible law which has been proved time and again to be the seed-plot of all great accomplishment when He said, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." * It does not matter what those desires are. They may be for ill or good. When the stream of our mental and spiritual energy goes into a single desire IT IS ALWAYS FULFILLED.

* Mark xi.24.

The universe always answers yes to the energetic man, but when a man turns the whole stream of his energy into a single desire, there is always a ready and inevitable response. "This one thing I do," says Paul, and he does it. Paul became a slave to a single idea which became in him a single passion. Everything he had he turned into the stream of that purpose. He was ready and willing to live or die for that purpose. That purpose was no less than the conquest of Europe and Asia Minor in the name of Jesus Christ. And Paul did conquer. Every church, every theology on the Christian faith, bears his mark. This arch-apostle of Jesus Christ has caused more revolutions than any other man. He put Jesus Christ on the map of Europe. It all happened on the Damascus road when he quit "kicking against the pricks" and became unified in his purpose. After that experience Paul became completely unified in his purpose.

There are hosts of religious people who claim they pray to God to get well, but deep down in their heart, in their subconscious mind, they desire not health, but sickness. Motives for pity and sympathy take the stream of energy out of the desire to be well. They desire in their hearts to be sick. They are convinced there is a spiritual value in being sick and they desire most of all to keep that which they think to be a spiritual value. When they pray, they, too, have their desire fulfilled. God answers every prayer. The universe is in no sense

slip-shod. Keep on knocking for what you desire and you will have it.

When Pilate asked Jesus, "What is truth?" he had his answer. Pilate waited for a reply. There was a pause in the conversation and that pause is very plainly indicated in the Scripture. Jesus answered Pilate in that pause. It was the answer of eloquent silence. There before Pilate stood the truth. It had upon it flesh and blood. It sparkled with life and radiance. Jesus had said before that occasion, "I am the way and the truth and the life." Truth is an ever expanding virtue. It is the one realm where we never reach finality. It is a Gate and a Pathway, another Gate and another Pathway. Truth is an ever expanding horizon. It has more to do with purpose than with ideas. It is a quality of life rather than a quantity of belief.

One of the patent facts of life is that men have held what the Church has regarded as error nobly, whilst others have held in belief what the Church has regarded as truth, ignobly. We are brought face to face with a choice between Joan of Arc and the Bishop of Beauvais. According to the Roman Bishop, Joan of Arc had patterned her life upon a mere hallucination. The difference between her and the Church was a difference in matters of quantitative belief. She has but to deny her belief and she will be spared the stake. If she would but cancel her conviction, which mistaken or not wrought nobly for France, she would be set free. In the

exact and imperial thinking of that august assembly of theologians to whom God had entrusted His deposit of truth and wisdom, the difference between Jeanne d'Arc and them is a difference of quantities or facts of belief which they called truth. To have freed this girl would involve the denial of the Roman Catholic Church as the only channel through which flowed divine truth. How dare she over-ride the Church and seek her inspiration by direct methods of personal illumination!

To have freed Joan, meant losing a certain dogma of the Church; to burn her at the stake would preserve the truth. Joan held an apparent hallucination with deep conviction; she was willing to die for that apparent hallucination. The Church held what it regarded as truth, without capacity for sacrifice. Who had the truth? One, we know, was willing to die for a conviction; to that conviction she was willing to surrender that which we hold most dear to us. When we come down to the final analysis of this historic case, the Bishop of Beauvais required of Joan of Arc that she lie to the council for the sake of preserving her life. If she would surrender her convictions, for which she was willing to die, she would be free. Truth to her meant loyalty to her convictions even though those convictions would cost her her life. They differed on the question of the quantity of belief, but equal quality of belief was possible on both sides. Who held the truth?

Saul held the clothes of the murdered Stephen. Saul was a strict Judaist, and from the standpoint of his dogma, Stephen was an enemy of Jehovah. Stephen intellectually was the direct contradiction to Saul's faith. On the grounds of reason, Saul consented to the death of Stephen, who was a follower of Jesus of Nazareth. From that scene Saul went with a determination to persecute all the Christians he found in the way and asked from the High-priest a commission to do so. It was on the Damascus road that Saul attempted to carry through his purpose when a "light from heaven" struck him to the ground and a voice issuing out of that light said, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks."

The dualism prevailing in Saul's conscience at this time was a dualism between the quantity and the quality of belief. Between intellect and intuition. Stephen from the intellectual viewpoint was an enemy of Jehovah, but Saul has seen him die, not as an enemy of Jehovah; he had died like a saint. This was the cause of Saul's dualism. From that time for Saul, who afterwards became Paul the Apostle, truth became a way of life. He, too, became the bond-slave of an ideal for which he was willing to die. As far as knowledge is concerned said Paul, we "see through a glass darkly," but there is the unfailing light in love which seeketh not her own and doth not behave unseemly. Love is light and life because it seeketh not her own. Truth

for Paul became identified with a quality of life rather than a quantity of belief. The thirteenth chapter of First Corinthians is Paul's final word on truth.

If we would have the truth and enter Interpreter's House, we must drop this fever of expecting to find truth on any pathway that leads now to a new doorway and then to another pathway. The journey which leads to the Celestial City is a pathway of eternal illumination and eternal challenge. We need the spirit of constant adaptation. The reward of such an attitude to life is very thrilling and impelling. In such a viewpoint of life the last virtue acquired generates the ability to acquire a higher virtue. The last sacrifice made gives power to make a greater sacrifice. The reward of life being in the ability to live life at the impulse of a constant thrill for more life. The joy of life is not a mere achieving an end or a goal, but climbing peaks which constantly broaden our horizon and bring into the landscape of our vision a still higher peak.

This is the secret of eternal youth. This is the secret of life itself. Life is, because it is dynamic—not static. Man has arrived at his present state of evolution because of his power of adaptation. The Gigantosaurus, that was over a hundred feet long and as big as a house; the Tyrannosaurus, that had the strength of a modern railroad engine; the Pterodactyl or Flying Dragon, a most frightful monster which no other beast of the field could meet; all

these giant monsters of prehistoric ages are gone. Life became too easy for them. They had no further purpose in life. The horizon of life closed down upon them and enveloped them in eternal darkness. The nervous deer, the flittering butterfly, still survive. Environment for these latter is a constantly changing quantity. When China built a wall about herself she ceased to grow and lost her power of expansion centuries ago. The little island of England had no such wall. She was subject constantly to the shock of invading armies from whom she acquired much without surrender and to-day her life has expanded over the entire globe.

Interpreter's House is a symbol. To regard it as a house of fixed dimensions is to be heedless of Bunyan's warning against *playing with the outside of the dream.* The language he uses is accommodating. Indeed as Bunyan himself points out, Interpreter's House is no house at all. It is a spirit. It is not even that which the Church has regarded as the source of truth and illumination—it is not the Bible. Interpreter represented the Holy Spirit whom Goodwill said, *would guide us into all the truth.* And further, Christ has said that the "Kingdom of God," which is also the Kingdom of Truth, was within man. Truth can never be any external authority. Man's own spirit determines what shall be authority for him. He must see all that comes to his experience in the light of his own experience.

The path to truth is the way of mysticism. To the mystic are given those "ontological flights" wherein he touches on occasion the universal Spirit. These moments of superb inspiration are the moments of real insight. The mystic relies upon nothing that is partial or changing. To trust the "Word" without the illumination of the Spirit leads one to formalism, idolatry, dogma. Man instinctively knows the truth at moments of cosmic wonder and illumination. These are the occasions in life when the part is seen in the light of the whole. And that is the only valid interpretation of the part in an integrate universe.

To deny there are such mystic states of exaltation and enlightenment because you have not experienced them is as logical as denying appendicitis because you have never had appendicitis. Occasionally a scientist takes one of these flights into the realm of imagination and new worlds unfold. It often happens with a scientist who has gone so far in the realm of intellect as to have arrived at its frontier; then he makes the leap. True, these states cannot be communicated. The raptures of music cannot be communicated to the unmusical. One must "fall in love" in order to understand the state as well as the idiosyncrasies of the lover's mind. One cannot fall in love to order, nor can one get the experience by either prescription or description. One simply must have the experience to know it. It is no argument against mysticism that it cannot be communi-

cated. Mysticism only serves to prove that religion is a very personal thing. It is that, or nothing at all. To standardise it, as sectarianism has endeavoured to do, is to destroy it and induce in its place artificial states that are more or less the product of crowd psychology.

One thing we do know, however, about these mystics, and that is their lives are rich in illuminations which come from these exalted states. Bunyan's book was born out of a great spiritual awakening and illumination. Even the language of the book came by inspiration. He was a common tinker, and in his younger days possessed one of the most versatile vocabularies of profanity. And here he has given us one of the finest monuments of the purity and grace and directness of the Anglo-Saxon tongue. John Ruskin could write no better prose. And we have all had, at some time of life, such an experience. There are truths we have heard all our lives, they become commonplace, but on occasion they come to us with a new revelation, a sudden flash of illumination and we say, "I never saw that truth in that light before."

There is an essential democracy in the lesson of Interpreter's House. We are not all gifted intellectually. Logic may be a difficult subject with us. There are good cooks who cannot read cook books. There are good farmers who do not know much about chemistry. There are good mothers who know nothing about child psychology. There are

good teachers who could never formulate their pedagogy. Sometimes wisdom is revealed to babes and hidden from the wise. There is a noetic value in our deep intuitions. The answer to the inner urge of the soul leads through the Wicket Gate to a path which leads to Interpreter's House.

VII

THE CROSS

Where the Burden Falls

CHRISTIAN left Interpreter's House where he had *seen things rare and profitable; things pleasant, dreadful, things to make me stable.* Again Christian enters upon the highway which was fenced on either side with a wall, and that wall was called "salvation." He journeyed on until he came to a little hill on which place stood a Cross, and below the Cross a bottomless pit, where on sight of the Cross his burden fell into the Sepulchre, and he saw it no more. The passage here is most cryptic and dramatic. Bunyan has few words; he is describing his own experience and that of thousands more. Christian came to that Cross with a grievous burden and there he lost it forever. It rolled on out of sight. The sublimation is complete and final. At this point there is no hesitation and no misgiving. "The great transaction's done." He is now forever safe.

Bunyan is here dealing with the greatest social problem of all times, that of directing to higher ends the native endowment of man. It is the problem of the school, the Church, government and society.

Society has decreed that human instincts in their raw state cannot find expression in a civilised community. The psychologist has concluded that most of our personal ills are caused through the repression of our instinctive life. The drive of our primitive inheritance finds no adequate expression in our modern social structure. We have even lost the ethical justification for predatory war. A new age has dawned upon primitive man. Feverish attempts are being made by various groups to legislate and control the social expressions of the individual. Youth is in a state of challenging revolt. Prescriptions are pouring in from every source. The Eugenist, the Sociologist and the Pedagogue have set their banners to the breeze. They are all doing most necessary work. They all make their fine contributions, but their influence has been partial and limited.

If heredity, training and environment constituted all the factors which control life, the problem would be a comparatively simple one. But Eugenist, Sociologist and Pedagogue are all faced with unexplainable remainders. The Eugenist is startled and perhaps annoyed on occasion with the fine specimens of an apparently ill-mated couple. A genius here and there for whom neither Mendel nor Galton can find explanation. The Sociologist is often challenged with very wholesome products of an unwholesome environment. The Pedagogue is frequently faced with a child whom no teaching can

improve, dull and apparently listless, afterwards becoming a great inventor. The child who persists in arriving at right conclusions with unerring exactitude, by wrong methods. If heredity, environment and training constitute the triangle of life, there are certainly unexplainable remainders which seem to defy the three sides of the triangle. The unusual will persist in turning up, and theories have constant need of revision. The one persistent problem to eugenics is human nature. "Biological sports" spoil the game of life for the Eugenist. Two invalids are liable to give birth to a prize-fighter. The persistent problem of the Sociologist is this same human nature. Into a restricting environment it carries its banner of freedom. Some individuals persist in defying the law of social control. Ideals have a way of blocking ideas. Democracy gets its birth in the darkest days of the monarchy.

There seems to be a lurking fourth factor of control outside of the triangle of life. One of our wisest educators has concluded we need a special system of education for each individual. Occasionally we find a child who makes "no showing" on the Binet-Terman tests for intelligence, but he can construct a miniature Ford car from a junk pile. After all, if we observe human nature closely enough we shall discover there are times and circumstances under which the most unusual is accomplished. A certain release takes place and submerged energies come to the surface and flower into new forms of

expression. Under these circumstances that which can never be prophesied "through the regular channels," takes place. At such times mathematics and logic take to their heels.

The change in Bunyan's Pilgrim was not a precise educational product. And yet the great and transforming experience did not just happen. If Christian had come to the "Cross" with an intellectual reaction he would have ended with perhaps a certain dogma about it, but certainly not with an experience. He would have mastered certain conceptions about that Cross, but he would not have been mastered by that Cross. Pilgrim presents no calm dispassionate figure contemplating what once was a great historic event. His perspective is neither historical nor theological. The mind of the philosopher is always in a tranquil, composed state. Christian was arrested and visibly moved. There is a glisten in his eye, there is a tear on his cheek, there is a palpitation in his heart. A sweeping change comes over his life. Heredity certainly does not work with such spurts. His environment had militated against everything for which that Cross stood. His education had been of the most limited kind. None of these factors could have produced the dramatic change which took place at the Cross. To say that the currents which turned the stream of his life into a new channel, surged through his emotions rather than his intellect, is not to despise such changes and their fruits.

It was at the Cross that his energies began to organise themselves around a new centre. Energies organise around emotions. Ideas have no genuine motive power. We all have ideas of the ideal, of what is right, of what we should do, but they remain mere ideas without the power to control conduct. Not "As a man thinketh" so is he, but "As a man thinketh in his heart, so is he." When a man's heart enters into the idea, that idea develops emotional content. It is the emotional content which forms the spring of conduct. The idea must be emotionalised before it becomes energised. At the Cross there was a tear on the cheek of Christian. Whatever was in his mind carried the stream of emotions with it, and whatever the Cross meant to Christian in that moment, became the "hot-spot" around which his energies began to organise. It is the feeling at the back of thought which makes the thought effective, either constructively or destructively.

Modern advertising never appeals merely to the reason. Wholesome sentiments, personal pride, sometimes prejudice, are woven into the background of warm and appealing colours. It is an emotional appeal. The advertisers aim to touch that which will cause a practical response. They know that emotion opens the pocket-book. It is always emotion which opens the flood-gates of creative energy. For this very reason religion can never be taught. There is a fundamental difference between Socrates

and Jesus Christ. Socrates aimed to establish a reason, Jesus aimed to establish a new life in society. Socrates suffered martyrdom for an idea, Jesus suffered martyrdom for mankind. Socrates never desired to establish a society in his name; Jesus did. Once you endeavour to make a system of ethics, or a philosophy out of Christianity, you destroy its essential character. Jesus never identified truth with a certain system of thinking, but with a way of life. "I am the Way, the Truth, and the Life." Christianity dwells in the realm of imagination rather than reason; that is why men know intuitionally that Christianity is right.

The Cross stands for nothing reasonable. To the Jew it was a stumbling-block. It involved self-sacrifice. To the Greek it was foolishness, because inconsistent with reason. Socrates confounded virtue with knowledge. To Christian it was a "power." It became for Christian a power because of the Person who once hung there. There are no theories in *Pilgrim's Progress* about the Cross; what Christian saw on that little hill was a Person on the Cross.

"Blest Cross! blest Sepulchre! blest rather be
The MAN that there was put to shame for me!"

These words are an important interpretation to the sublimating power of the Cross. There is always a different emotional content in our reaction to an

idea and to a person. Self-surrender is the all-regenerative emotion in the process of conversion. The old life snaps and the new life enters at the point of self-surrender. Self-surrender is a personal emotion responding to a personal object. There is no Christianity without Jesus Christ.

Paradoxical as it may sound, the all-expansive emotion is the surrender of self. Extrovert types of individuals are always healthier than the introvert type. One is always looking without, the other always within. Highly introspective folks are lean of body. They stay at home too much. They become involved too much in their own company. The emotional current of their lives has no free and full outlet. They suffer many mental dualisms. They are sincere people, but their energies are burned up in solving problems. The extrovert type are full of action. They are social in their outlook. They have many friends. They love people. They make mistakes, but do not worry about their mistakes. They are always expanding in some new adventure. They are capable of many interests outside of themselves. That is why they are so healthy.

When they "fall in love" they literally lose themselves in the life of the object of their love. They are capable of self-surrender. Christian found at the Cross an object for his affections, an outlet for his emotions, a sublimation for his instincts, a unifying centre for his energies. All his complexes, his

displacements, the torments of his past life, fell from him in the symbol of his burden and he was a new man.

When a man can forget the past completely, he is a free man. He becomes a child again. The subconscious, the psychologist tells us, is the place of memories. From some past experience of an unpleasant nature we have experienced a psychic trauma. One vivid unwholesome experience will leave its mark upon the emotional life as surely as a blow will upon the body. The seat of our phobias is in memories which we consciously endeavour to forget. The event is consciously forgotten but the repression is always present as a disturbing factor in the emotional life. Christian experienced complete sublimation and complete unification of the personality, the moment the burden of his memories went toppling into the bottomless pit.

Henceforth the stream of his emotional life will flow into one clear channel—Christward. There is no further dualism. The world has now lost its charm. There are no more siren voices from below. He faces one way. The self which troubled him has been surrendered. It is no longer a divided self. He has felt "the expulsive power of a new affection." And in the guidance of that new affection he will have no ethical problems. Ethical problems are always more or less due to a contest between opposing desires. Double-mindedness in the moral questions of life is not due to intellection but to a

split in the emotional life. The "double-minded man is unstable in all his ways" because the stream of his energies is divided. There is always a loss of power in a split purpose.

Where did Christian get this new power which sustains him all through the rest of the journey? The simple reply, from God, is altogether uninstructive. Such an answer simply serves to raise more questions. The answer looks final but it is nevertheless unfinished. It is surely not sacrilegious to get God down to a working basis. I think the Almighty has been asking for it for a long time. Jesus Christ urged His listeners to make a study of God and His methods in creation. All the important teachings of Jesus were based upon His observation of the working of the Father through nature.

There are but two possible replies to the change in Christian at the Cross. Either God happened to be visiting the scene at that moment when Christian found Him, or God is never absent from his universe, and Christian's mental and emotional state had much to do with the change that was wrought. If the Divine waves of healing and power are always in the ether then there is a certain "tuning-in" on our part. The change would then depend for the most part upon us. If the Divine waves are intermittent then there are times when our "tuning-in" is of no value. We might attempt many times but always at the wrong time, or we might exert ourselves but once and that at the right time. This

latter view would make conversion either a mere accident, a stroke of good luck, or the result of a special dispensation of Divine grace. I think Bunyan prefers to believe there is always "Good-will" in answer to man's will.

We may then state from Christian's standpoint what those conditions are which reorganise our energies around a spiritual ideal. The fundamental question here raised is the relative potency of idea or emotion. What is the real spring of conduct, an idea or an emotion? We are being taught these days that to think changes is to bring about changes. Whatever we centre our mind upon, that we become. This theory of life may be applied with some success to small children, but it is questionable whether adults ever have simple ideas. If the state of perfect monoideism—simple ideas—could be realised, the act would always follow the conception of it. We frequently find in little children spontaneous reaction to an idea, but this does not result from all ideas presented to the child mind. As we grow older, consciousness becomes the theatre of incessant conflict. We grow up into a state of polyideism. Conflicting ideas presented to the adult find themselves under the onslaught of critical and inhibitory impulses. These impulses have a long history behind them and have gathered great force. If the ideo-motor theory of conduct was true, the education of the child and the adult in the moral and

spiritual life would be a comparatively simple matter.

For centuries we have built our educational system upon this pattern. From every Sunday school organised to make character, two streams go out. One into the church and the other into the "world." These children have had much instruction, ideas of the finest and loftiest type of life have been presented to them over and over again. Some future day they may be rescued from the gutter. It is patent, ideas have not been a sufficient motive in conduct. The prodigal son left the finest Sunday school in the world for the "Far Country." What happened in the "Far Country" that drove him back home? The case is simple and suggestive. It was in the utter despair of his sin that he saw the life back on the old farm, after all, the attractive life. He had lived that life hitherto, he carried with him to the "Far Country" ideas which had been most ineffective in holding him to the straight and narrow path. In the environment of the "Far Country" those ideas became motor and impelling. They fertilised in a very dark background. "He began to be in want." The old ideas now related themselves to his deepest needs. A need had attached itself to an idea. The old ideas took on emotional content and under the impulsion of that emotional content he turned his steps back home. It has often happened that ideas implanted in the Sunday school days bear fruit in the gutter. In

these cases it is despair which drives a man back home. Despair is a strong emotion. The gutter experience could be avoided if ideas of the right could somehow be associated with an expanding emotion, such as joy.

I was once asked by a thoughtful lady friend of mine, "What must we Christians do in order to make Christianity attractive to the masses?" I replied, "We must learn to enjoy our Christianity." Virtue is always attractive in any person who enjoys virtue. So many "good" people are unattractive because they keep a close account of their virtues. Their virtues are a systematic sort of credit system. There is too much bookkeeping about their piety. Each virtue is a credit coupon they expect to turn into cash "some sweet day by and by." Under such a system a death-bed conversion is a decided bargain. People who do not enjoy life now must find an impelling motive for their virtues in some future state. That keeps them going. It keeps them "good." They can well remain satisfied with a broken down tenement on this plane, because there is a mansion coming to them. A radiant and blissful serenity will cause them to espouse the most unattractive ideas. But what makes these unattractive ideas "fruitful" in conduct is the thing hoped for. They will bring happiness in time. There is an enchanted dream at the back of the idea, and that dream is the motive power of the idea.

The healthy-minded type want life now. You

may lecture a drunkard about the virtue of sobriety. You may give him incontrovertible facts concerning the harmful influence of drink. You may convince him that drink may shorten his life. He prefers to stay drunk. He knows your ideas are right. He knows he does wrong. But he also knows life is not so monotonous for him whilst he is drunk. He knows under drink he has the expanding emotion of freedom from all his inhibitions. The reason why he rejects your counsel is because he has associated sobriety with monotony. He wants life at the radiant core. Let the drunkard meet a man who can get drunk on his sobriety and he will accept the idea at once. Most of our hardened drinkers get their conversion experience in the Salvation Army. The red jackets are a happy crowd. They, too, look like intoxicated people, and they are; and that is why the habitual drunkard finds religious ideas attractive in such an atmosphere.

Why did the Cross become a transforming power to Bunyan's Pilgrim? The picture is too well drawn to admit of controversial conclusions. Christian's mind is not centred upon theories that have been attached to that Cross. *"Blest rather be the* MAN *that there was put to shame for me."* He relates himself to the personal element of the Cross. His emotion is not merely a sense of reverence, which is a compound emotion of awe and fear, but of love. Here he has found a centre for his affec-

tion. He falls in love with the Christ of the Cross. Love is the energising emotion. True, he had been driven to the Cross by a sense of helplessness. He had discovered no principle of self-recovery in himself. Introspection had made him at times despair, he was hopeless. But here he found a Man who did not regard human nature a hopeless thing. He had been willing to die for man. Here was one who had taken upon Himself our common clay and raised it to divine expression. Christian fell in love with Christ, and when a man falls in love his energies begin to unify and organise themselves around that object of his affection.

Christian's purpose was now single. Inner conflicts were exorcised. For every conflict in life he has now found a final court of appeal. He has no further conflict in the realm of desire. The stream of his energy now flows with accomplishing power because it flows in one direction. He had found also in Christ the spiritual counterpart to himself. To that spiritual counterpart he surrendered. Self-surrender was a most important element in the sublimating process. Self-surrender is an expanding emotion. Life takes on a broader horizon when it is related in an ideal way to another life. Mother to child, husband to wife, citizen to citizen.

But when we surrender to an ideal which is the spiritual counterpart of that which we desire to become, then such surrender becomes a conquest. To lose our life is to find it, find it in more lofty

expressions. The self thus surrendered becomes enlarged. George Washington surrendered himself and his wealth to an ideal, and bought a continent at the price. Abraham Lincoln surrendered all he was and had to a cause and bought freedom for a nation at the price. They were both good bargains. That self in each case which was wholly surrendered became interwoven with the freedom and progress of a nation. Jesus Christ surrendered himself to the spiritual uplift of man and in the words of Jean Paul Richter He became "the mightiest among the holy, and holiest among the mighty, who lifted with His pierced hands, empires off their hinges, and turned the stream of time into new channels, and still governs the ages."

The Cross upon which the Christ hung, set a new principle into the heart of the world. He that surrenders to the principle of that Cross will find the life that has no boundaries. "Except a grain of wheat fall into the earth and die, it abideth by itself alone, but if it die it bringeth forth much fruit." The seed becomes a blossom and a fruit, the moment it surrenders its life in the form of a seed. The expansive life is bought at the price of self-surrender. The sublimating power of the Cross is its call to self-surrender.

This sublimating power of the Cross has far-reaching social values. When Christian surrendered to the Christ for whom the Cross was the climax of His life he surrendered to the all purifying passion

of life. The Cross stands for enthusiasm for mankind. An enthusiasm for man which resulted in the utmost self-denial of life itself. The social value of such a passion for mankind is quite obvious. The Christian outstrips every social demand made upon him. He is a law unto himself. No legislation or social enactments can improve his conduct. He is no problem to the sociologist. A city full of such Christians would need no law court, no police force. Christians make government cheap and a great deal of legislation unnecessary.

The Kallikak family and its descendants have cost the United States hundreds of thousands of dollars. The Juke family cost at least one million. On the other hand the Jonathan Edwards family with its approximately 1,400 descendants has been a great asset to our country. Of that family 120 have been graduates of Yale University, 14 college presidents, over 100 professors, 135 books of merit have been written by various members of the family and 118 journals have been edited by them. They were a distinctively religious group. Of course heredity has been blamed for the Kallikak tragedy, but had Martin Kallikak taken his instincts to the Cross, he would not have sinned against a feeble-minded girl and through her, against society and 480 descendants. He abrogated every principle for which the Cross stands and society has paid the bitter price.

Let a man put the Cross at the centre of his life

and social control becomes a thing unnecessary. Socrates says, "Know thyself." Marcus Aurelius says, "Control thyself." Jesus Christ says, "Deny thyself." Both Socrates and Marcus Aurelius had the individual in mind. Jesus had society in mind. And the Cross unites the interest of both society and the individual.

VIII

SIMPLE MIND

The Victim of Self-created Delusions

THOUGH Christian after his experience the Cross *gave three leaps for joy* he journeys on not unmindful of his needy fellowmen by the wayside. Coming from the Cross he saw a little out of the way, three men, fast asleep, with *fetters upon their heels*. The name of one was Simple, another Sloth, and the third Presumption. Christian, with his newly found passion for mankind, attempted to rouse them from their spiritual slumber. To Christian's invitation, Simple replied *I see no danger*. Upon him is the deadliest of all sleep, that of indifference. Though fetters are about his feet, he sees no danger because he cannot be conscious of those fetters. What others see he cannot. Simple Mind thinks he may step back upon the path that leads to life and self-conquest at any moment. He is not conscious that procrastination is daily binding his will to move. Bunyan has with some insight portrayed his growing lack of will as fetters about his feet. The will and the feet are closely connected. Daily resolutions are no substitute for practice. We acquire a strong will to

go in the path of our daily walk, or our daily habit.

The new psychology of the will has made will a close ally of habit. William James insists on a little gratuitous exercise daily, as the backbone of will. We can all have a strong will to go in any direction if we but pay the price. A man does not become weak-willed in a moment. There are just as definite steps to lack of will as to strength of will. Let too long an interval occur too frequently between a man's word and his act and soon his word will take the place of action. He will then have a strong will to promise and a weak will to fulfil. The mind is like a mule, when the load is too much, it balks. Procrastination makes the load heavy. If a man will just go on walking in any given direction, he will acquire a strong will to go in that direction. If a man thinks constantly in a given direction he will acquire ease to think in that direction.

The hardest part in the process of will development is the first five minutes. After that we acquire momentum. Books without number have been written on "How to acquire the art of concentration." There is a sure and simple path to ease in concentration. Put aside ten minutes a day for a week and take up some attractive subject during that period. If this practice is kept up one week, one will be able to concentrate half an hour all through the following week and after the first two weeks the rate of one's power to concentrate will increase in geometrical ratio. In other words,

the only way to acquire a strong will to concentrate, is to concentrate. Despise not the small beginning of every venture. "If any man compel thee to go one mile, go with him twain." The only way to make the first mile easy is by going the second. Second mile religion is always exhilarating. We lose all sense of restraint in the second mile. Our progress then becomes geometrical, rather than arithmetical. The law of use or lose is written upon every faculty we possess. It is engraved upon every muscle and on every brain cell.

Simple Mind sees no danger in waiting until to-morrow. He has seen no danger for many years. To-morrow is the groove in which his will runs easily and smoothly. He has acquired a strong will to put off until to-morrow and a weak will concerning to-day. He has acquired this habit of mind by years of practice. Each day to-morrow becomes a more and more extended period of time. In three months, to-morrow can become a year. In one year to-morrow may extend over half a lifetime. The simple-minded are quite oblivious to this self-created delusion. In time they cease to live to-day. To-day is lost in to-morrow. And finally both to-day and to-morrow are forever a phantom. When we use to-morrow as an inspiration for to-day, to-day is won and so is to-morrow. When to-morrow becomes an excuse for lack of action to-day both to-day and to-morrow are lost. We can only gain to-day by making it a part of to-morrow. The

economy of life therefore lies in our present action. There is no to-morrow that is not part of to-day and yesterday and the day before yesterday.

Determinism is both the fatalism and the freedom of life. There are no breaks in the continuity of life. The simple-minded man lacks reflection upon his own experience when he considers to-morrow detached from to-day. He substitutes a dream fantasy for action and despite the facts of life which have woven fetters about his heels he still cries out, *I see no danger.*

I see no danger is a very common mental reaction. Simple Mind has one idea upon which his whole life is patterned. He speaks with genuine conviction, but his conviction is born out of a limited experience. There are three types of thinkers who find their counterpart in the ant, the spider and the bee. The ant merely collects materials and deposits them. The spider spins his web out of his own body. He does little collecting. The bee collects his materials from a variety of flowers, he then transforms that which he gathers and produces. The ideal thinker is like the bee. He collects his facts from a wide area and after turning these facts over in his mind, arrives at certain conclusions.

Simple Mind is like the spider. He spins his philosophy of life from the narrow limits of his own experience. Moving freely among his own ideas he has strong convictions. Deep-seated convictions about life may come from a careful and

broad analysis of life, or they may be the result of a limited knowledge of life. We all admire the man of vivid and firm conviction, but there is the danger lest conviction be hot-headed and prejudiced. Through lack of breadth some men come to have very deep-seated convictions. Such an one may estimate the intensity of a conviction as the measure of its truth. It is possible to howl oneself into becoming a confirmed democrat or republican. Sectarianism becomes a deep-seated conviction in the minds of those who never "stray out of their own fold." Denominationalism as an end in itself belongs to the equipment of the simple-minded. It is born out of a limited and confining influence. It can never stand the shock of a new idea. It suffers not from claustrophobia, but agoraphobia.

Simple Mind can never stand the insecurity—to him—of the open mind. The more successful he is in keeping new ideas from intruding upon his mental peace the more intense his present convictions. Lack of knowledge is his security and a flight from the facts of experience his only peace. As long as he can dwell without interruption within the limits of his own mental horizon he will not suffer the shock of the *fetters upon his heels*.

Can Simple Mind get back on the highway of life? Here is a pathetic case, but it is not hopeless. Simple Mind is not a moron. No moron develops moral fetters about his heels. No moron is conscious of danger or its absence. The moron

must be excused a child's immediacy because he has a child's mind. He cannot reflect upon life because experience has no ultimate values for him. He lives in the present and for the present and cannot relate in any moral way the present to the past nor the present to the future. He sees no danger because he has no philosophy of life. He is like the child who over-eats to-day and suffers to-morrow, but the child can never relate his present pain to yesterday's behaviour. Yesterday to the child never existed. Simple Mind, on the other hand, is capable of a philosophy of life. He has a definite theory about the will. He believes it to be an entity independent of all past experience. Simple Mind is not hopeless because he can formulate his mind on a moral question, but his mind is shallow and narrow; not congenitally, but because his contacts with life have been too limited.

Simple Mind must get into a different environment. There is nothing stimulating about the company of Sloth and Presumption. Sloth does not desire to change his ideas and Presumption is too proud to change his viewpoints. All three are asleep in a false security. Simple Mind must leave his company. If he is a Presbyterian he must visit the Methodists now and again. He must test his Calvinism in an atmosphere of "free grace." If he is an Episcopalian he must visit the Salvation Army on occasion. He must test the relative value of ritualism alongside of the fervent "twice-born"

types of religious experience. He may find some genuine apostolic success where there is no claim to "apostolic succession." If Simple Mind is a theological student, he ought on occasion to change his seminary. If he is a medical student, he ought now and again to visit and converse with the psychologist. After he has lived twenty-five years in the country of his birth it is time to take a trip to some foreign shore, otherwise he will begin to think his own country produces all the best of art, literature and science. Unless Simple Mind will permit a change of environment he will find "Sloth," his manner of thinking; and "Presumption," his mental physiognomy.

Simple Mind must cultivate an open mind. He should read both biography and history. Monocular vision is due to interpreting life on the basis of some cryptic proverb. History will teach Simple Mind that single and simple causes are not at the root of all progress. He will find that vitality and progress on occasion has been on the other side of his dogma. Frequently we find people who hobble through life on a single proverb. The thrifty will tell you to, "take care of the pence and the pounds will take care of themselves." They build their financial career on that proverb. They spend so much time caring for pence that they lose the capacity for handling pounds. Others build their financial career on, "Nothing venture, nothing have." The cautious are always telling us to "look

before you leap." They are always looking but never leaping. Simple Mind must exercise great caution about closing his philosophy of life before all the accounts are in. He must get out again on the open road with Christian; walk again in the highways of life, change his company frequently; suffer with a sense of wistfulness the shock of contradictions.

IX

SLOTH

Who Forgets That To-morrow Is Part of To-day

THE second sleeper Christian met *a little out of the way* was Sloth. To Christian's invitation Sloth said, *Yet a little more sleep.* Christian makes the same appeal to each of the three sleepers but the answers he receives are widely divergent. Is it to be expected that the Gospel will appeal to all alike? No, the Gospel does not expect a like response but there are always certain results in all cases. The "Good News" of Jesus Christ has brought in all cases, unification of the divided self. Most of our ills come from a division of purpose in life. A divided self always means an unhealthy body. A bad conscience impairs the health. Hypocrisy tones down the nervous system. Indifference to vital living weakens the heart beat. A jaded body will take on marvellous energy when the soul gets a new purpose in life. Ennui brings paralysis to the will. Salvation through self-surrender to a wholesome ideal like Jesus Christ, is a most constructive power enriching and energising the soul.

But the application of the Gospel needs a very broad programme. A man may be born again through a long process of education if that process begin in the plastic years of life. Horace Bushnell was much discredited in his own day because he claimed the child should be so trained as to never know himself other than being a Christian. The church of his time insisted on the "twice-born" experience for every case. But it is equally appropriate to shout hallelujah over a well trained child as over a reclaimed sinner.

Sloth is the product of educational neglect. Had he been rightly trained through his plastic years he would not have been found *a little out of the way.* A man may need conversion in middle life because he has been neglected in his youth. A crisis may then be the only cure. Sometimes our spiritual downfall begins in the neglect of that which seemingly has no spiritual content or significance. There is nothing apparently remiss spiritually in permitting a boy to pass over the hard places in arithmetic by that dear parent who loves the boy too much to see him worry over his problems. He is consequently offered the short cut to the answer, but this experience, repeated often, leads a boy to take the short-cut in life at every opportunity. His whole future may be damned spiritually by evading problems in addition and multiplication which have not been fairly and squarely faced. He develops an evasive type of mind which drives its problems

before itself. *Yet a little more sleep* becomes his motto in life.

But problems are never solved by being pushed aside, they have a way of turning up repeatedly under new forms. This method pursued to middle life must lead either to a crisis or to a neurotic flight from reality. Sloth is not the simple-minded type. His case is a direct educational product. He is more neurotic than Simple Mind. Simple Mind is not troubled. He "sees no danger." He is often quite happy and contented. Not so with Sloth. Sloth has subconscious doubts about his condition. His moral health is very much disturbed. One can be happy enough even in sin if one has no worries about holiness. One can be happy serving either God or Mammon but not both. You would never miss the light if you were always brought up in the dark. Light is positively painful to an animal from the underground region. Doubt makes the difference between pleasure and pain in the realm of morals. It is this doubt about our conduct which spoils the banquet. The neurosis is directly proportionate to the doubt.

Sloth is different from Simple Mind in this respect. Simple Mind presents a bland smile upon his face, but there is a furrow on the face of Sloth. The plea of Sloth, *Yet a little more sleep,* is a more intelligent reply than *I see no danger,* but it is the reply of one troubled. There is conscience in his reply. He does not doubt there is danger ahead,

he doubts if that danger is quite imminent. If he is allowed a little more sleep, by and by he will arouse himself and give his feet as well as his mind to the journey.

Yet a little more sleep. It is the most natural reply we make to a hard or a challenging problem. Let the thinker insist on pursuing a given problem to the end and his company will retire to a game of cards. The average labourer quits work with more zeal than he takes it up. Every factory has its zero hour. The middle of the morning and mid-afternoon witness a slowing down in production. From ten-thirty to twelve noon the eye is frequently on the clock. When labour becomes monotonous we flee from it. When the day is dull and fruitless we retire to sleep a little earlier. When the mind has no energy to face the problems of the day we require *a little more sleep.*

Sleep is a flight from monotony and from reality. Any one can test this by experience. I slept less in college than at any other time of my life. Four hours each day kept me going at high speed. I recall after exams I would take to bed for longer periods. Vacation became a bore. I would find myself prowling round the college gates awaiting the opening of a new term. The opening day would find me up early, devouring the new list of subjects. There was nothing more fascinating to me those days than entering upon a new list of studies. Whilst the subject was new I kept up to date in my

work, when the subject grew stale, sleep began to have more attraction. During days of monotony I could witness work pile up before me without a diminishing hunger for *a little more sleep.* Sloth has lost his taste for life. We lose our taste for life by running away from life. Sloth's sleep was pathological. It had become an end in itself. Both the child and the vigorous athlete gain energy from sleep. Sloth never really sleeps; when he wakes he needs yet a little more sleep. Sleep is the symbol of his flight from life.

Put in simple language, his sin is neglect. In psychological terms Sloth is the result of the accumulation of bad habits. The common laws which men apply to gardening they refuse to apply to life. We expect to find weeds for neglect in a garden; how can we expect to find will growing in our daily evasions of duty? There is all of common sense in the Scripture passage which warns us, "How shall we escape if we neglect so great salvation?" It is hard to change a man's brain paths in middle life. *Yet a little more sleep* is the natural motor discharge of the brain of Sloth. There is no activity connection between his head and his feet. The fetters on his heels are in his head and in his central nervous system. His energy is consumed in running away from reality.

Sloth is not an over-night production. The beginnings of moral paralysis date back to early childhood and to small tasks. In the plastic years of his

youth Sloth acquired the habit of evading the difficult task.

A certain young man felt a call to the ministry, but after meeting his first unresponsive audience he decided he was not called to the ministry. What seemed a perfectly logical decision to make might have had its roots in a childhood too well protected. There is a moral difference between changing one's mind and escaping a difficulty. There is a difference between being versatile and easy-going. Sloth will find the same excuse and the same difficulty whichever way he looks. Every problem is met with *a little more sleep.*

What is the cure for Sloth? He needs the Gospel of Habit. William James was our greatest preacher of that gospel. He says, "The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realise how soon they will become but walking bundles of habit, they would give more heed to their conduct while in the plastic state." Had Sloth the right training during his plastic years he would have found the narrow path of life more pleasant than the green slopes of ease. He would have found that restful sleep of the athlete. He would have found more zest in climbing than in resting.

Holiness is just as easy and more fascinating than sin, if prepared for. Second mile religion is the

religion of rapture; so is second mile music, art, literature, mathematics. After the five-finger exercises comes the fun. After the elements are conquered comes the fascinating research. There is far more hardship in a life of acquired ease than in a life of difficult conquest. The game tastes better after you have hunted all day for it. Trout caught by the eater in the running brook tastes better than trout served on a silver platter in a Fifth Avenue restaurant.

"Hill Difficulty" develops muscles as well as will. Will is expressed pleasantly through developed muscles either of the body or the mind. A little discipline day by day in every way makes the child and the man grow stronger and stronger. All our future attacks upon life depend upon meeting squarely the smaller tasks of our youthful days. The stream may be very small at the beginning but if it start at a high point, the power of Niagara is possible.

Unfortunately, however, Sloth is grown up. The mountain of habit is behind him. What must Sloth do to be saved at forty? Professor Bain, who has written extensively on the psychology of habit, advises three steps to deliverance. First, Sloth must take care to launch himself into a new habit with a strong initiative. Secondly, he must never permit an exception to occur until the new habit is established. Thirdly, he must seize the very first opportunity to act upon the resolution made. These

are good maxims for life, but the first two suggestions are useless to Sloth. Sloth is unable to launch out into a new path. Fetters about his feet have been slowly forged through long years. The advice of Professor Bain is about as good as suggesting to a poor tradesman that he develop his business by investing a million dollars in his idea.

The first million is the problem. With the first million the second million is a comparatively easy task. Further, if the exception that Sloth is warned never to permit did not occur, then the new habit would be formed. But Sloth desires to know how to overcome the exception. He is surely going to ask *a little more sleep* at the first suggestion of a problem. Sloth is not a problem for education but for the more difficult task of re-education. He is the product of his childhood.

He must go back to childhood. Childhood is the time for vivid imagination. Actions follow ideas because ideas in childhood take full possession of the imagination. A child wills nothing, he just does it. There is no break between the vivid imagination of an idea and the expression of that idea, in childhood. There is little contest between the conscious and the subconscious mind. Sloth certainly desires to make a move in the realm of his conscious mind, but he is organised for *a little more sleep*. Where is the centre of this organisation? Even when he wills to move he cannot. There is some control somewhere, below the threshold of his

conscious life. It is not difficult for him not to "permit an exception." The exception always turns up as soon as he consciously wills to break his habit.

Evidently there is a conflict between his habit life and his conscious will. Sloth must go deeper than the conscious will. He had better let will entirely alone until the real master of the situation has been re-educated. For years he has suggested to himself his unfitness to meet the hard places in life. His imagination has taken hold of this suggestion. It has finally expressed itself in the very constitution of his central nervous system. His imagination is not only filled with a picture of constant defeat, but his very body has grown up round that same idea. He has no "nerve" to move. Sloth must go back to the place where his habit life began. He must begin with his imagination. He had better rest quietly for a few days more on that green slope and hold in mind, asleep and awake, a vivid picture of himself walking again the highway to accomplishment. He must visualise every single element in that new ideal until it possesses his whole mind at all times. He must image himself, walking! walking! walking!

This idealising process must be gone over and over again. He must do it with feeling, with emotion. Let determination take a rest; forget about will. Sloth must repeat this process until his subconscious mind has begun to work upon the new

pattern of life. In time his energies will begin to organise themselves around the new idea. When that time arrives he will simply get up and walk, and leave his "little more sleep" where he picked it up at the point of conflict between his conscious desire and his subconscious habits.

Let him now go on with Christian walking, forever walking on the highway of life, and the farther he goes the more surely he will come to the place where imagination and will become one unified, increasing purpose.

X

PRESUMPTION

A Bolshevist in Religion

THE third sleeper Christian encountered was named Presumption, who, in reply to Christian's invitation said, *Every vat must stand upon its own bottom.* These three replies of the three sleepers are simply three mirrors in which we see reflected their respective characters. There are phrases, catchwords and mottoes which men carry round with them, but they are carried as pocket pieces, they are not for currency. Such maxims reveal no more of the man than does a coin pocket piece reveal a man's wealth. You may find a millionaire carrying around a Lincoln penny and a pauper a Georgian guinea. But the replies of the sleepers are more than mere maxims, they belong to them and reveal their characters. You can build up their photographs from them.

Presumption is perfectly mirrored in the reply Bunyan puts upon his lips. He presents a very odd case for analysis because though he is what he is, Presumption, he cannot be what he claims to be. He is Presumption because he claims too much. We meet him in every walk of life. In any society

he is a very disturbing element and a very useless sort of person. He is different mentally from Simple Mind and Sloth. He is more shallow than Sloth. Sloth has his misgivings. Presumption has no doubts about himself. The reply of Sloth is not altogether final; Presumption's reply is final. He is in permanent danger because he has condensed his conduct into what he believes to be a wholesome philosophy of life. He has got a good-sounding maxim for his life and that makes him well-nigh hopeless. He says it as though he was the author of the phrase. He has become confirmed in his own pose. That pose he has struck so often that now it has struck him.

Presumption is not a hypocrite. He is perfectly transparent. He believes himself to be what he claims. He believes he earns all the credit he demands. Phrenologically he is well marked. His chin points northeast. His feet are firmly planted on the ground. One can hear his footsteps a block away. His carriage is the very antithesis of Sloth's. There is no hint of inquiry in his eyes. He is here to dispense wisdom, not to receive it. Psychologically he is well marked. Bring to him a new truth you are sure he has never heard before and he will show you whiskers on it. You can never surprise him. Humility with him is a vice not a virtue. He stands upon his own feet.

Presumption is often successful with the masses. He has a power of frequently influencing the crowd

because of his deep-seated convictions. He wins heaps of political campaigns by the way he "gets off" his half-truths. He has a way of talking to the labourer about liberty which puts the labourer beyond all control. Generally he has a very sonorous voice which is one of his winning assets. When on the platform he deals with heavy contrasts in order to win his point. If he is writing on a subject about which he knows very little, say evolution, he entitles his book, "God or Gorilla." His stake of success is largely in heavy contrasts and lurid pictorial representations. Having no fund of genuine fact he moves with perfect ease among his few ideas.

On this account, Presumption as a rule is a very healthy looking man. He generally scales well avoirdupois. He can lean his elbows on his stomach and talk by the linear measure. Unlike Sloth he has no doubts, he is "cock-sure." There is nothing disturbing in his mind because he will never permit two contrary ideas to occupy his mind at the same time. From a lecture, or a book, a conversation or a debate, he comes away the same man. He has no problems because he has the utmost capacity for resisting opposing viewpoints. When he does accept an idea, he immediately beholds it as his own mental child.

Furthermore, he is sociologically well marked. He will admit of no dependence. The society in which he was born has made no contributions to his life. He regards the state as having made an

investment in its own interest when it undertakes to educate him. Like many a youth he comes to his world with the air of a creditor rather than a debtor. From the sociological standpoint Presumption has built his life upon a falsehood. He cannot maintain his philosophy and live. Every vat cannot stand upon its own bottom. This maxim may be "a good finger post but a poor shelter."

No man can stand alone, and the greater the individual, the deeper the consciousness of the extent of his indebtedness to others. The great man is he who has accumulated the greatest number of mental and spiritual debts. Socrates sat at the feet of all men, fools as well as wise. His mind drew its inspiration from a myriad sources. Plato was great because, recognising the greatness of Socrates, he sat at the feet of Socrates. Truth is a quarry, not a simple fact. A man is never safe who dwells too exclusively in his own light. "Take heed therefore that the light which is in thee be not darkness."* Presumption is a rank individualist, but his freedom is that of the fettered mind and the undeveloped imagination.

Every vat cannot stand upon its own bottom, because in the first place we are all born helpless. Man is of all creatures the most helpless at birth. A chick can feed itself a few hours after birth. A dog can bark a few days after birth. A young calf can walk the first day of birth. Most animals can

* Luke ii.35.

feed themselves within a very short period after their entrance upon life. A child can neither talk, nor walk, nor even crawl, much less preserve its own life. His food must be of the most elementary kind, easily digested and assimilated. Gentle hands later will guide him round some chair in the first clumsy efforts to stand upon his own feet. Later he will be provided with teachers and schools. Books he finds already written for him. Then he is incumbent upon the family in which he is born for many years before he can support himself. If he becomes a farmer he will put his hands to a plough behind which is a long and painful history of trial and error. He will sit at a reaper and binder which it took ages to produce. Wherever Presumption centres his life he will become the heir of all ages. His social environment of comparative freedom has been bought at a bitter price. He can never in one lifetime catch up with his indebtedness. It is a tragedy when a youth comes into life with the mind of Presumption. If education should do anything for him it should at least mark out for him his sources of indebtedness and make him a humble servant of society.

There is no absolute proprietor but God. Man is the product of society. The measure of freedom he has attained came through co-operation. It is only in a state of society that man can even accumulate property. Robinson Crusoe may be a monarch of all he surveys, but the whole island on which he has

pitched his tent is valueless. When he discovered a human foot-print the island more than doubled in value. A thousand foot-prints would have still increased its value. Every immigrant who plants his feet within the borders of Canada increases the value of the land many hundreds of dollars before he has pushed a plough through its soil. Christ severely scored the rich man who, having made his competence, began to spend it upon himself.

If Presumption were made the scapegoat of his social sin, a new world would dawn to-morrow. There would be no more economic war. Capital and labour would sit down together in peace. The principle of service must be at the very heart and nerve of our social life. No man can stand alone, no man has made his own wealth independently. Social life has become more and more interwoven. Positions of great consequence are being filled by obscure people. On stormy days strong and rich men can stay home from business, because they know some frail girl will be at the telephone switchboard.

The robust athlete may some day depend for his very life upon the tender ministrations of a teen-age nurse. A young boy flying a kite gave Franklin an idea. Upon the steady nerve and clear vision of the engine driver, thousands of people owe their security during travel. The captain of the impressive ocean liner depends in some measure upon the stoker down the hole. New methods in medical practice have depended upon the quiet researches

of some one-time obscure student in some obscure corner of the world. Some of the comforts and conveniences of modern days have their roots in days long since gone by. Every great achievement of our own times has a long trailing history behind it. Not only is the individual indebted to society, but society itself is interwoven with the history of man from its earliest beginnings.

Presumption can neither stand alone nor walk alone the highway of life. Christian himself would not undertake to walk alone. He is conscious of his indebtedness to others, he must endeavour to carry others with him. Salvation is a social affair. The passion for others which motivates Christian's enthusiasm to urge others on the way is born out of a humble recognition of the many sources of his strength and purpose. Presumption recognises no possible source of indebtedness and will in consequence feel no sense of obligation. In a kingdom where interdependent living of independent lives is the spiritual order of its structure, Presumption has no place.

XI

FORMALIST

Who Confounds Truth With Custom

THE gallery of portraits in the present chapter of *Pilgrim's Progress* is most versatile and illuminating. The five types presented include quite a fair proportion of the human family. If your portrait is hung in the gallery of this chapter you will do well to consider it carefully and honestly. Self-analysis is a very healthful exercise. Sometimes it will prove startling. Aunt Belle Pyke in *This Freedom* never came into close quarters with herself. Her reflections upon life are distinctly "bromidic," but worse, they are commonplace hypocrisies. Her condescensions are egotisms, her flattery of others self-praise, her charity hypocrisy. The unpardonable sin in life is incapacity to judge our motives.

Religious types are largely due to temperament and the inevitable personal equation. In our observatories time is indicated by the passage of certain stars over a spider's line stretched from one end to the other across the mouth of a meridian telescope; it is the aim of the astronomer to record the exact moment of the transit of the star, in order to fix the proper time and so regulate our clocks and

the chronometers of ships by which exact observations of latitude and longitude may be made on the pathless ocean. These observations differ in some cases as much as one second, this difference being due to the personal equation of the observer. In questions of science this difference is serious and means were taken to eliminate the personal equation of the observer by taking the average of the time observation of a number of scientists. Deflections in religious viewpoints are equally serious to genuine spiritual progress, yet so many build up their confidence upon their own personal equation. Narrow sectarianism is always the product of the single-tracked mind. We must ever beware lest our religion has too much temperament in it. If Jesus had been temperamental Christianity would never have been born. It is the universality of Christianity which appeals so strongly to all classes.

Christian can do nothing with Simple, Sloth, or Presumption. They are too much wrapped up in their own viewpoints. They move with perfect ease in their own ideas. They are impervious to any suggestion from without. In the second book of *Pilgrim's Progress* we find them hanged by the roadside.

Christian journeys on, and as he walks between the walls of salvation he beholds two men who are endeavouring to take a short cut to the Celestial City by climbing the walls. Christian had taken some time to come to this part of the journey where

he met Formalist. He had been under a grievous burden, he had passed through his Wicket Gate, he had been through Interpreter's House and had experienced a wonderful sublimation and unification at the Cross. He was potentially all the way home. Formalist eschews the long path and endeavours to short-circuit the process of salvation by climbing over the walls of salvation. The conversation between Formalist and Christian brings to light the folly and sin of Formalist in no mistaken way. It is amazing how accurately Bunyan sums up his characters in a few words. The conversation between Formalist and Christian is the most illuminating commentary ever written on Formalist.

Formalist on question informs Christian that he was *born in the land of Vain-Glory, and going for praise to Mount Zion.* Christian asks him why he *came not in at the gate which stands at the beginning of the way.* Formalist replies, *That to go to the gate for entrance was, by all their countrymen, counted too far about, and that, therefore, their usual way was to make a short cut of it, and to climb over the wall.* When Christian asked Formalist where he had received authority for such a short-cut, Formalist replied, *For what he did he had Custom for; and could produce, if need be, testimony that would witness it for more than a thousand years.* This latter reply of Formalist is a complete analysis of Formalist. He had confounded truth with custom.

It is a very common error. Custom is a substitute for hard thinking. It is the attempted short-cut to salvation. To custom there is no Wicket Gate. No knocking, no seeking, no individual conquest. No scarred hand, no agonising to enter the Strait Gate. From the standpoint of Formalist truth is a final and closed quantity and has nothing to do with individual research. But if Formalist will reflect upon the history of truth-seeking, he will discover that every truth he accepts is the result of some individual dynamic will. What he accepts as orthodoxy was heterodoxy in its own time. Truth is always radical at its inception.

The history of progress can be written in two symbols: a cross and a monument. Every martyr has gained his following in time. Jesus Christ was of all men the most radical in relation to His time. Truth to Christ was a timeless thing. It was an ever-growing quality, uncontingent upon time or circumstance. Christ's break with the past was the real cause of His crucifixion. Moses was the hero of the time of Jesus. Christ definitely broke with the past when He substituted higher and more spiritual laws than Moses discovered. "Moses said," "but I say." He was in many respects the antithesis of Moses. Moses had custom to his favour, and centuries of custom had established Moses. The chief charge of the Pharisees against Jesus was that they could not classify Him. He defied all customs and all categories. Custom is always the prophet's

cross. The winnowing fan in the hand of Christ was his call to a way of life which had no custom to its credentials. This winnowing fan in the words of John the Baptist would separate the chaff from the wheat. Chaff is the wind-blown part of the wheat. Chaff is the time element in the pursuit of truth. It is subject to changing winds of opinion. Truth always was and is; it is unchangeable. It has nothing to do with age or epoch. It can never be formulated. To formulate it is to reduce it to the circumscription of time. Jesus ever regarded His work as capable of infinite expansion. "Greater works than these shall ye do." He had come to open a vast and unexplored region. He neither defined nor formulated truth.

We still differ concerning interpretations of Jesus because from the standpoint of definition He is most illusive. He sent men out to explore the Infinite and promised them eternity as their scope. To Formalist the book of truth was closed long since. The final chapter is written. The dogma of the past had become his master. The infinite Creator finished His work in six days and has since been resting. His God has become identified with a sitting Buddha. He becomes a vigorous propagandist in the name of that God. He is in greater danger than Presumption. Presumption in his pride will let the world alone. He does not try to persuade men to follow his way. Formalist has the superiority complex. He is concerned to have

every one saved his way. He seeks not to convince, but to convert men, to what after all is his own perverted form of religious security. He flatly rejects the way Christian has come; it is "too far about." The path he rejected is the slow and involved process of self-analysis. He has no burden, he has escaped the Wicket Gate of humility, he scorns Interpreter's House. Custom for him is a sufficient guarantee of truth.

Formalist lacks historical perspective. Formalist claims he has a thousand years of custom for his practice. So has every error. How long did men think the world flat? How long did men think the world only four thousand years old? How long did man think he had his origin in a woman's rib? How long did man believe the gods emptied the rain from the heavens? How long did men regard thunder as the literal voice of God and lightning the blink of His eyes? How long have men regarded woman as inferior to man? How long have men thought might constituted right? How long have men thought the atom indivisible? These so-called truths have had a long history behind them. Formalist certainly had custom on his side, but so has war, so the caste system in India, so narrow nationalism, so slavery until Abraham Lincoln appeared, so had taxation without representation till George Washington appeared. Custom, my dear Formalist, is the eternal blight of truth.

Formalist! Thou art charged with many crimes.

Thou art responsible for the death of Socrates, the most sincere philosopher that ever lived. Thou art responsible for the crucifixion of Jesus. Thou hast slain every scientist. Both Stephen and St. Paul fell at thy bloody hands. Neither scientists nor artists can be born in thy womb. Formalist is the contradiction of every mystic in religion. He put Joan of Arc to death. Her illuminations were too personal and direct and did not come "through the regular channels." The flames which destroyed her body were the flames of tradition. Mysticism is the natural enemy of Formalist because radical mysticism never inhibits truth and never seeks to embalm truth in a dogma or a definition. The end of mysticism is an ever growing wistfulness about the Unknown. The mystic never achieves a sense of finality, and his greatest legacy is the unfinished task to which his life constrains us.

Formalist has no personal contact with truth, therefore it is not vital to him. His ideas have no chemical explosion behind them. They are set forms which bring stagnation not illumination to the mind. In art he deals exclusively with straight lines. In science he experiments with a finished and final list of elements. His philosophy becomes theology. Finally he will be buried under the cramping environment of his own limitations and upon his tombstone will be written; "He died of neophobia."

XII

HYPOCRISY

Who Destroys That by Which He Lives

THE companion of Formalist was Hypocrisy. He, too, chose to climb over the "Wall of Salvation" rather than take the long way round to the Celestial City. Hypocrisy presents a much more difficult case than Simple, Sloth, Presumption or Formalist. There is a stage of Hypocrisy beyond redemption. Certain of the Pharisees Jesus flatly rejected and named them "white-washed sepulchres." Sepulchres are places of dead bones and there is no possible life in dead bones. A sordid tombstone, marking the place of death, was behind the whitewash. In Hypocrisy the combat between truth and falsehood is finished. Hypocrisy cannot say, *Yet a little more sleep* because he has lost all conscience. He has no sense of an inner struggle. He has sat down in sin and in him deceit has so often simulated truth that both are now to him indistinguishable.

There are, however, stages of hypocrisy. In its milder form it is curable. When it is an educational product dating from early childhood it may not be immoral. Perhaps none of us escape some

of the minor hypocrisies in life. Many things are said without genuine intention, their purpose is to obviate extended explanations and unpleasantness. No selfish motive is behind many of the minor hypocrisies. When the self motive enters then the minor hypocrisies are in danger of becoming major. We then gradually and often unconsciously extend the range of our hypocrisies. "Come again," is often our polite way of telling folks to prolong their absence. "Glad to meet you," is often said to avoid personal antagonisms and social disturbances. We often say, "How do you do?" when we are really indifferent to the state of our friend's health. We frequently smile in the presence of our enemies, but it simply means the truce is still on. Very few are really deceived about these minor hypocrisies. They often prevent anger from rising to the surface. Sometimes we would really rather have our friends "come again," than experience an open break and its consequences. Scotsmen are supposed to advance seventeen excuses for taking the "wee drop," but no Scotchman really believes they are valid reasons.

The revolt of modern youth is characterised by a strong aversion to these minor and some of the major hypocrisies of society. They amaze older people by their lawlessness and utter frankness. A marked spontaneity exists between their ideas and their actions. Their motives are rarely hidden, they are outwardly expressed. Modern youth is no coward in a barber's chair. Many a youth of the old

stock in fear permitted the barber to standardise his hair-cut. No inverted bowls for our modern youth. He will not pretend to like a thing because he is fearful of the consequences of his own private taste. He sees Hypocrisy as the greatest enemy to personal progress and achievement. He has advertised to the world that much of past social control was either fear or hypocrisy on the part of the controlled. Boys' clubs to-day are insisting on self-control as the only radical and truthful standard of social control. The boys are absent from church because they frankly state they would rather be elsewhere. Children of other days occupied the church pew with their bodies and the skating rink in their imagination. The modern youth will not tolerate dualisms because these are both unhealthy and dishonest. If dad does not go to church he wants to know why he should go to Sunday school. His high school studies in biology have made him quite fearless about the first chapter of Genesis. He now dares to cross-question his grey-haired professor. He is determined that neither training nor environment is going to make him a hypocrite. The most wholesome aspect of the present day is its strong aversion to hypocrisy especially in religious matters.

But Mr. Hypocrisy is still with us. As a major character he is strongly anti-social in his ethics. But for civilisation he could not exist. If there ever was a solitary figure on this planet who called him-

self Adam he was certainly no hypocrite. He could not be before the advent of a social environment. It was not until a second party entered Adam's garden plot that his reactions became conditioned. Now for the first time the question of motive became interwoven with conduct. "Forbidden fruit" can only grow in a social environment. But though his obligations in a social environment were increased, that same environment created new values for him. These values were made secure for the individual only because of the integrity of the social group. Mr. Hypocrisy appeared in the first individual who made capital for selfish ends out of the integrity of the social group. Hypocrisy accepts social protection and provision whilst indulging his predatory instincts.

The gravest moral feature of Hypocrisy is that his dishonesty can only flourish on the honesty of other people. His vice depends upon the existence of another's virtue. From this standpoint Hypocrisy is a sort of homage vice pays to virtue. He must therefore simulate the marks of virtue in order to protect values upon which his vice flourishes. A tradesman can make a profit by dishonesty as long as his customers remain honest. Hypocrisy is our greatest social sinner. He is a grave moral paradox. His conduct militates against that which he does not wish to destroy for his own sake. If society were organised upon his "ethics" he could not succeed. He can only exist where he is the exception to the

rule. He draws interest on the investment of other people's capital. He is the worst form of parasitism, and his perversity consists in the fact that he must appear to rebuild that which he destroys. Yet despite all his caution he undermines individually that upon which his security is dependent socially.

Frequently the "philanthropy" of Hypocrisy is built upon predatory individualism. Church windows have been made from bread taken from the mouths of needy children. His name on the window is the glaring untruth about it. No man is entitled to give with a motive of personal credit, that which is not his own creation. If he has successfully enslaved those who have made his philanthropy possible, it is the sacrifice of the slaves which should be engraved upon his gifts. In fact he can never return to society even that which he has taken from it, because he has kept a great number of individuals from participating in the distribution of the wealth they have earned. A most militant form of hypocrisy was witnessed several years ago when under the cloak of a pure-food association the attorney of a baking powder company sought legislation against a rival company. Modern business, however, has succeeded in gradually eliminating this hypocritical monster. Social justice is rapidly taking the place of predatory philanthropy. The ideal of service in modern business both to the employee and the public is more healthy than charity.

In other forms, however, Hypocrisy is most ac-

tive. Often the reformer and the agitator are disguised impersonators of Hypocrisy. They are frequently recruited from the ranks of those who have failed in a more or less normal way to satisfy their egotism. Failing to attain leadership of worthy causes they create organisations around minor issues or attractive prejudices. Much of the present cleavage in the political, social and religious world, is due to the never failing crop of those who seek leadership under the name of reformers. Frequently issues are created in order to seek a basis for organisation. Agitators know that an organisation based upon a creedal, racial or social prejudice, will always gain a following. This of course is not true of all reformers nor all agitators. Some of our radical leaders are sincerely convinced of the righteousness of their cause and are willing to sacrifice life itself to that cause. When a leader is willing to sacrifice life even for an error it may be a noble enough sacrifice although unfruitful. I am thinking, however, of that great number of "come-outers" who have failed to find an exercise for egotism in a more or less normal way. When Hypocrisy cannot make the grade of a clean and wholesome newspaper he becomes editor of a red paper. When he has neither the money nor prestige for the circle of the "400" he rants against all social distinctions. Had he made the grade he would have become the arch leader of social cleavage.

Much of our conduct at times is reactionary. We

take sides on an issue not because of any ardent love of truth but because we have a grievance against the party expounding a contrary viewpoint. We are much more cautious about disagreeing with a friend. An ardent following will plunge Hypocrisy in time into believing his prejudice. A certain type of reformer is always in danger of popular approval. This approval he considers the test of truth. What he is most impressed with, however, is his leadership. It is the most satisfactory issue to him of the whole organisation. It is matterless whether he leads a conservative or a liberal party, as long as leadership is assured to him. He defends opportunism on the ground of changing times. His type may support a monarchy or a republic. It is not always red, sometimes it is blue. It is not always radical, it may be ultra-conservative. When egotism is at the back of the reformer or the agitator the programme is not the fundamental issue.

Religion is Hypocrisy's most fruitful field. It is easy to see why religion offers Hypocrisy his most concealing garment. The essence of virtue is motive. Often it is difficult to distinguish good from bad conduct where motive is the standard of judgment. It is not difficult to judge the comparative sincerity of a prayer from the lips of a Pharisee and a publican. The Pharisee plainly advertises his hypocrisy in his very words. But where a Pharisee and publican are together in silent prayer at the same altar the case is more difficult to distinguish

unless we follow each man afterwards to the market-place. It is so easy for Hypocrisy to simulate truth in religious matters that Christ warned us not to attempt to separate the wheat from the tares lest we uproot some of the wheat also.

In advanced stages, Hypocrisy cannot distinguish his own conduct from that of sincere purpose. Good and bad motives become then indistinguishable. An Eastern fakir may seek a life of ease under the appearance of asceticism, and it is often difficult to judge the faker from the genuine fakir. Church deacons and Sunday school superintendents sometimes shed tears when not re-elected to office and it is often difficult in such cases to distinguish between wounded pride and unselfish motive. Men and women frequently "flee the world" for the life of a monk or nun because in truth they cannot "resist the devil" in the open spaces of life. Many people choose to express their religious life in churches where emotionalism has free play and perhaps they have not reflected on the fact that it is sensuous pleasure which such emotionalism offers them. These cases, however, may be due to lack of self-knowledge rather than purposive deception. Hypocrisy is always a conscious deceiver, a determined parasite using religious and social protection for his own selfish ends, destroying in his own conduct those values which he trusts others will conserve for his sake.

How is such a state developed? Hypocrisy is the

product of slow growth and frequently has its roots in minor causes. Trifling thoughts and acts may throw the whole life out of gear. Hypocrisy begins in the minor dualisms of life. One must take care with what motive one decides the minor alternatives in life. Much depends upon the first decision following a "Shall I" or "Shall I not." Alternatives which present a first choice may not permit a last choice. To the early problems of life, man stands as the architect of his fate; the later superstructure is but the extension of the foundation. The fatalism of life consists in its determinism. It is a noble fatalism which makes man the author of the last chapter of his life. The climax of life is a most consistent development. The end is always a just interpretation of the beginning in the book of life. If any vital change takes place in middle life it is always due to some crisis which destroys in one fell sweep the whole superstructure and permits renewed effort upon the foundation. Apart from such a crisis, in which energies organise around a new centre, the superstructure will follow faithfully the old foundation.

The correct theory of life is not fatalism, nor free-will, but determinism. No act is pure and spontaneous in adult life. The seed-plot of our present conduct is dated back to our thoughts of yesterday and yester-year. Ordinarily there is no "break" with the past, and all of the future is latent in the conduct of the present day. The educational evan-

gelism of the future will caution our children to indulge in no parleyings with sin even on a small scale. It will relate the process of salvation to the apparently minor issues of life. It will build up the social ethics of the adult in the kindergarten playroom. It will render religion a fruitless field for Hypocrisy by destroying the artificial boundaries between the sacred and the secular.

Mr. Worldly Wiseman

XIII

HILL DIFFICULTY

Where "the Yoke Is Easy and the Burden Is Light"

PERHAPS the commonest experience of life is dramatised in this chapter on "Hill Difficulty." Soon after Christian's liberating experience at the Cross, whilst in the joy of achievement he *came to the foot of the Hill of Difficulty.* Bunyan will not permit his Pilgrim to journey swiftly on, caught in the exuberance of a great emotional change of life. Bunyan knew life too well to attempt to simplify its pattern. Into every life enter the dark shades with the light. Every great victory is at some great cost. Napoleon, according to his own confession, learned to pray after Waterloo. His defeat led to a great victory. Unimpeded success may be limiting, rather than expanding in its effect upon life. There are certain lessons of life which are peculiar to the environment of "Hill Difficulty." There are certain mental and moral muscles which are never brought into vital activity save through the challenge of sustained effort. Difficulties in environment have frequently created new powers in plant, animal and man. Reaction and resistance is the price of growth. Environment is

CLIMBING THE HILL DIFFICULTY

He fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place.

constantly calling to man—resist or die! Fundamentally, there must be a "Hill Difficulty" on every pioneer path of life.

There are two kinds of "Hill Difficulty." The difficulties which every organism inevitably creates for its own purpose and growth, and the difficulties which are pathological. Both resistance and non-resistance create difficulties. The difficulties due to determined resistance result in growth and achievement; the difficulties due to non-resistance cause decay and death. The "Hill Difficulty" we each must climb is the one accurate interpretation of our life's inner purpose or lack of purpose. Difficulties are symbols. They all have a definite history and their nature is defined in their history.

Both the invalid and the athlete project their own "Hill Difficulty." A determined policy of physical ease on the part of the invalid type will create difficulties out of that which should be an easy and normal response to environment. A persistent policy of retrenchment creates its own barriers so that in time the hill of normal physical activity assumes craggy and insurmountable boulders. This attitude defeats life itself. In time it defeats even its own ends. The policy of going round the hill fails to level the hill to the plain. This refusal to climb increases the size of the hill by deepening the valley below. Our very physical organism is the result of æons of incessant resistance to environment. We are biologically organised for conquest; the per-

pendicular path of life is both normal and satisfactory. Invalidism, whether expressed physically, mentally or spiritually, is a flat refusal to face life in its normal aspects. Paradoxical as it may sound, the life of ease and retrenchment is the most difficult of all attitudes to maintain. The difficulties we systematically evade become in time the most insurmountable of all.

On the other hand the athletic attitude to life is the normal and easy ascent. It was Christ's viewpoint of man's spiritual potencies which led Him to say, "My yoke is easy and my burden is light." It is much easier to carry one's yoke on the shoulders than on the back. We may choose to stand up straight under the yoke or bend to it, but stand under it we must. The athletic attitude to life increases not only the power to rise above the irksomeness of normal difficulties, but it achieves the thrill of increasing both purpose and power in the higher and more zestful challenges of life. It daily conquers the barriers it sets up for its own purpose of growth. To the athlete "Every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth." It is therefore the most economical attitude to life. Resistance is easier than retrenchment.

There is a form of spiritual invalidism which creates difficulties out of its own self-created illusions. Rejecting a facing of the normal realities of life, it

reasons itself into believing illusions are less disturbing and challenging than realities. In time such an attitude to life introduces an unknown element into all conduct. The real causes of what we do are then hidden from us. We then dwell in a world of spiritual confusion. Heroism and self-protection become hopelessly confused. Greater sacrifices are made for self-protection than are involved in altruism. Under these self-created illusions we really risk life itself in trying to preserve life. The physical invalid becomes sicker and sicker day by day in the attempt to conserve and preserve life itself. The spiritual invalid makes increasingly difficult the attainment of spiritual freedom and ease. The road to ease lies up the steep ascent of "Hill Difficulty." Ease and conquest are synonymous terms. The moment of conquest and attainment is the moment of relaxation. The irk of life is summoning the will, not in the expression of will. The spiritual invalid is robbed of the thrill of will expression and has cultivated the hardship of being challenged but unable to evoke the will to expression. Such an almost insurmountable "Hill Difficulty" is built up before us by constantly taking the by-paths of ease and selfishness.

If you desire to level down those pathological hills you must look life squarely in the face. You must take care that conduct expresses motive. There must be a very short account between purpose and action.

In the pilgrimage of life, however, there is the normal, inevitable and necessary "Hill Difficulty." It is the resistance which man enforces upon his environment. Human nature is not a simple thing. It is complex. Human nature became a complex thing the day it became dissatisfied with primitivism. With a long history in the exercise of primitive instincts man is now challenged to express his life in terms of social fellowship and progress. Born anarchists, we are challenged with a more or less new and strange environment. But this new environment is our own creation. We know it to be the better though in some respects the more difficult way of life. It is the hill we will to climb in order that our own individual life as well as that of the collective whole move forward on a higher plain. The fruits of co-operative purpose are now becoming so manifest, this "Hill Difficulty" is settling daily to the plain. Man has discovered in uniting his own purpose with that of his fellow-men that individual protection and provision has been secured.

The social challenge is made difficult only to those who have had the misfortune to be wrongly educated. When children are trained in selfishness, any call to generosity becomes to them a "Hill Difficulty." Trained in soft ease and permitted indulgences, their call to courage becomes a "Hill Difficulty." If trained to look upon life as a means to personal wealth, the lack of wealth is a sore and trying difficulty. Trained for immediacy, delay is

a "Hill Difficulty." Right training and a little daily exercise in personal sacrifice will remove many of the difficulties of life.

The one "Hill Difficulty" which we can never attempt to remove without loss is the challenge to constant effort. For the sake of spiritual growth every achievement must be regarded as a finger-post. The reward of life must be seen in its growing purposes and increased capacities. The end of life is the life more abundant. Athletes swing clubs for the sake of developing the power to swing larger and heavier objects. When five-pound clubs become easy, he introduces his muscles to ten-pound clubs. For every pound of muscle power he develops he sets up a resistance of an extra pound. He creates a difficulty and then builds the muscle fibre to surmount it.

Herein lies a parable of genuine spiritual growth. Life to us must be one increasing purpose. We must religiously cultivate the capacity for increasing effort. Virtue must always be its own sufficient reward. To talk of sacrifice is to lose the end of sacrifice. There is no genuine sacrifice that is not expressed in personal satisfaction. To look sad about the cross that we have taken on ourselves is to regret that cross. We must enjoy climbing if we are to be benefited by it. Exercise is much more beneficial when set to music. We Christians must enjoy Christianity if we would advertise its worth. We must sing as we climb. We must look

healthy. There ought to be the ruddy glow of the mountain air upon us. Don't climb if you don't like it. It will only weaken you. Christ would invite no candidate to follow Him until He had laid before the candidate the ruggedness of the ascent.

It is natural that "Hill Difficulty" should forever exile "Formalist" and "Hypocrisy" from the Christian way. At the sight of "Hill Difficulty" they suffered a self-revelation concerning their purpose. Formalist had substituted creed for practice, Hypocrisy had lived as a parasite on the effort of others. Neither is equipped for the ascent to genuine personal achievement. Formalist had looked from a distance upon that solitary cross on the little green hill outside of the city wall and was impressed only with its substitutionary value. He had taken much comfort and refuge in a Christ who had "died for me." This substitutionary aspect of the cross had become his religious creed. He had never missed a sacramental partaking of the "bread and the wine." That wine for him had never been turned into blood. His attitude to the Christian challenge had become theological rather than ethical. The cross at the apex of the little hill was to him a fitting symbol for admiration and pious worship. He would never hang there himself. Christ had done that for him. The ethical call of Christ to eat His body and drink His blood was the "Hill Difficulty" which Formalist refused to climb. Formalist in turning aside from "Hill Difficulty" has flatly

refused any personal appropriation of his dogma. He must therefore forever dwell in the fog-bound valley of subterfuge.

At the foot of the hill Formalist and Hypocrisy *looked upon each other, and laughed.* For Hypocrisy it is a hollow laugh. The predatory parasite is at last challenged to reap his own harvest. He has sown no seed. His sickle has struck the barren rock. Having lived upon the effort of others, he has lost the capacity for self-effort. The Hill calls for muscle. He has none. It tests individual purpose; he never possessed any. It calls for personal sacrifice; he has lived upon the sacrifice of others. The professional flag-wagger must now make good his loud-mouthed patriotism or stand revealed. The communist must now make good his social creed. The political campaigner must sooner or later declare himself upon an unpopular issue. He must then either laugh or weep. Bunyan with dramatic simplicity in four lines sums up the end of Hypocrisy and Formalist:

"Shall they who wrong begin, yet rightly end?
Shall they at all have safety for their friend?
No, no; in headstrong manner they set out,
And headlong will they fall at last, no doubt."

Christian left Formalist and Hypocrisy at the foot of the "Hill Difficulty" saying:

"The hill, though high, I covet to ascend;
The difficulty will not me offend;
For I perceive the way to life lies here.
Come, pluck up heart, let's neither faint nor fear.
Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe."

He ascends with glad heart and quickens his pace beyond the point of steady endurance.

The Lord of the Hill had provided midway to the top *a pleasant arbour—for the refreshing of weary travellers.* Weary with over-eager effort Christian sat down to rest in the arbour, but alas he fell asleep, and as he slept the scroll which Evangelist had given him fell from his bosom. Bunyan here intends to warn us against a sense of false security. Most leaders fail after the victory is won. A whole campaign can be lost the day after the first victorious battle. After the hard won contest we feel a sense of justification in relaxing. When this rest period results in sleep, as it did with Christian, it then indicates a temporary loss of enthusiasm. Sleep is a flight from monotony. When a man sleeps in the daytime he must climb through the hours of darkness. Sleep in the daytime of life is false economy. It is easier to climb continuously than spasmodically.

When sleep is a flight from the monotony of the journey, we lose momentum in its indulgence. Frequently before the high peak of our possibilities we

turn aside from effort. The dividing line between the average man and the genius is at the point of sustained effort. Sustained effort increases our power to accomplish in geometrical ratio. The spasmodic method of attack at "Hill Difficulty" loses ground as fast as it gains a foothold. The hill of life can never be surmounted by spurts. The sprinter is good only for short distances. The Christian way is the great marathon and demands powers which can only be developed through sustained effort. The Christian way is the way of eternal life. In a path which trails into eternity we must find our joy in the going rather than in the goal. Eternal life is eternal achievement. To gain eternal life is to reach that state where the principle of life is never inactive; where each achievement gives added zest and joy for life more and more abundant. Life itself, the process of continuous growth, becomes the end for which we must strive if difficulties are to furnish their rewards. "The mark of our high calling" is an ideal which is forever just beyond the horizon. Those who are over-anxious about the top of "Hill Difficulty" make climbing a monotonous experience from which they would fain turn aside.

Christian lost his scroll whilst he slept. This is Bunyan's cryptic way of explaining the nature of Christian's sleep. Christian is now under the strain of journeying back again to the place where he lost his guide. He must needs go back to the place where he had fallen into error. The scroll of life

can only be found where it is lost. Where did we experience monotony on the journey? That is the place to which we must return, and there we must make our conquest. Most piano pupils fail to become musicians because they sleep over the five-finger exercises. When scales and arpeggios become monotonous skill is never acquired in musical interpretation. We cannot play allegro movements before we have mastered legato movements. We must not only master the technicalities of any new adventure, we must enjoy them if we aspire to skill. Skill is only another name for the pleasure of sustained effort. We must double our efforts at that place where we are tempted to sleep. If a task demands one hour we must give it two. "If any man compel thee to go one mile, go with him twain." The irksomeness of the first mile is made easy by a willingness to journey two. It is in the struggle of life that springs and arbours open undreamt of by the laggard. Genuine refreshment is never for those who are always drinking at the font of leisure, but for those who risk the thirsty desert march. "Hill Difficulty" is every man's opportunity to step higher into the life of conquest. The hill exists for man. Its intrinsic worth consists in the reaction it stimulates in man.

"Winds blow and waters roll
Strength to the brave and power and deity,
Yet in themselves are nothing."

XIV

HOUSE BEAUTIFUL

The Church Which Is to Be

THE pattern of life is a variegated one. It presents in varying perspective both shadow and light. But there is light somewhere for every shadow. Experience which looks tragic often yields some blessing in the later perspective of time. The snow which brings cold and often discomfort is simply dew and rain under another form. Snow is but another form of the dew upon the rose. Emerson saw this life completely unified in its compensations. "Hill Difficulty," which loomed so formidable to Formalist, Hypocrisy, Timorous and Mistrust, yielded new and untried powers to Christian.

John Bunyan with a very natural simplicity has placed "House Beautiful" at the crest of "Hill Difficulty." Just beyond the clouds which hang heavily about the summit of the hill is the all-radiant and far-reaching horizon. "House Beautiful" lies at the summit of all difficulty. Sonatas follow arpeggios. The finished landscape after exercise in brush strokes. Ease in writing after repeated exercises in composition. The ease of moral and spirit-

ual activity after repentance, prayer and faith. "House Beautiful" is always at the top of the hill. It is always just beyond the present attainment. To those who are willing to walk a little farther each day on the road of achievement there are still higher and more thrilling compensations.

Bunyan no doubt intends "House Beautiful" as a symbol of Christian fellowship, wherever that fellowship is to be found. The Christian Way up to the present chapter has appeared a hard and solitary road. Our heart at times has gone out in sympathy to our lonely Pilgrim. No man can long endure to walk alone. We are organised for social fellowship. Jesus Christ knew that the average man would need supports in the adventure to which He called him. So Christ built His ideals around a new society in which each member must order his life to the good of the other.

The Christian Fellowship at its best is a universalised family life. The Church in its early inception was just such a glorified family life. Alas, even in Bunyan's day the Church had become overcapitalised theologically. Bunyan left the State Church because he had found it cold and formal. He found his home and his inspiration in a lowly non-conformist meeting-house. He saw more beauty in kindred and warm-hearted fellowship than in ornate ritualism. No doubt Bunyan intends "House Beautiful" to symbolise the Church, but the Church as a simple and spontaneous fellowship of kindred souls. A

place for mutual concern, not merely mutual viewpoints.

No less a churchman than Bishop Westcott objected to the audacity of the Church in attempting to limit faith by defining faith in so many articles. When speaking of the Thirty-nine Articles, he says, "It is that I object to them altogether; and not to any particular doctrines. I have at times fancied it was presumption in us to attempt to define and determine what Scripture has not defined. . . . The whole tenor of Scripture seems to me opposed to all dogmatism and full of all application." John Wesley who was a spiritual successor to John Bunyan, declares in his old age: "I am sick of opinions. I am weary to bear them; my soul loathes the frothy food. Give me solid, substantial religion; give me a humble, gentle lover of God and men, a man full of mercy and good faith, a man laying himself out in the work of faith, the patience of hope, the labour of love. Let my soul be with those Christians wheresoever they be and whatever opinions they are of."

An impartial reading of the history of the Christian Church will convince one that the times which produced the creeds and formularies were the least vital of all periods. When the Roman dogma had fullest sway in the life of Europe, the people were the farthest removed from the New Testament ideal. John Bunyan would substitute a programme for a creed in the fellowship of "House Beautiful." It is a fellowship in which pure love reigns supreme.

Here the stranger is to find a home and the weary traveller on the highway of life, social and refreshing fellowship. Here the sinner is to find the joy of deliverance, and the prisoner and the captive, release. "House Beautiful" is the place where human souls integrate for mutual improvement.

The lions at the entrance of "House Beautiful" were the formidable foes which Bunyan with others found guarding the entrance into a non-conforming church. Under the reign of Charles the Second, bitter persecution followed the non-conformist. Bunyan was held criminal for preaching without the ordination of the Established Church. Every disciple seeking entrance to the "House Beautiful" risked, with the adventure, his life. "House Beautiful" became the home of the more adventurous spirits of the times. From the standpoint of the age they were a most heterodox group. The ritualist could see nothing "beautiful" about the barrenness and simplicity of the new church. It was to them a standing criticism and condemnation of the cold formalism which had invaded the historic Church. The lions in the way were a symbol of formalism against mysticism, of theology against faith.

Both John Bunyan and John Wesley are responsible for the present crisis in the Church. Substituting personal religion for authoritative dogma, they have broken the spell of uniformity in matters of religious belief. In the place of uniformity of

creed they would substitute an institution as intimate in its programme as the elemental needs of man. "House Beautiful" to Bunyan was a place of expanding Christian and social fellowships. Its claim to exist was in its power to re-make lives and inspire souls with a high spiritual endeavour. It was to him the symbol of the Universal Society which Jesus came to establish. Its fellowship was to be a greater power among men than the ordinary ties which bind men together. Its basis was to him rather supernatural than theological. It was to be the natural home of the mystic and the freeborn sons of God. With such a basis, eliminating creedal standards, "House Beautiful" could again reassert itself in the fashion of the primitive society of Jesus where mutual fellowship would mark its creative vitality.

In the earliest church of which we have record, we find a most uncongenial group from the genetic and biological viewpoint. In that early church we have Gentiles and Jews, despised Samaritans, an Ethiopian black, a Roman, a Greek, and a slave by the name of Onesimus. Furthermore in the same church sat the slave and his master, Philemon. The meaning of that community was that these folks had more in common in being Christians than they had socially or nationally. Nationalism is a more or less accidental relationship. Thousands of people are Americans because they were born in America. Their patriotism is synonymous with

geography. If many of these native born Americans had been born in another country they would have been hard cases to naturalise. "House Beautiful" overleaps all nationalistic barriers.

Furthermore "House Beautiful" is a spiritual community. It is sharply contrasted with the sectarianism which divides the church even in our own day. The church by becoming subservient to nationalistic aims has totally failed to set up the ideal of a universal community founded on justice and righteousness. What chance is there for a universal community whilst Baptists have more in common with fellow Baptists and Episcopalians with Episcopalians and Methodists with Methodists than they have with common elemental brotherhood? The true basis for making the Church the "House Beautiful" is not identity of belief but a sense of common need, desire for common welfare, a deep concern each for the other in all things which make for the advancement of the more abundant life.

There is a further suggestion why Bunyan placed two lions at the entrance to the "House Beautiful." Though the lions are chained, Bunyan takes caution that his Pilgrim shall not see the chains. The adventuring between two lions, which to all appearance look free to destroy, from the standpoint of both sight and reason is the adventure of the fool. Common-sense says to Christian: "Turn back again; the life you seek offers the prospect of death." To

the world the Christian challenge must ever seem a wild insanity. The cross is foolishness. If Christian at all trusts his sight he certainly will not venture by the two lions to the "House Beautiful." It was at the point of indecision that *the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt as if he would go back, cried unto him, saying, "Is thy strength so small? Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that had none."* It was in that illuminating moment that Christian made the great discovery that *not faith and reason are opposed, but faith and sight.*

There can be no fundamental cleavage between physics and metaphysics because each works according to its own laws in its own realm. When a man gets an experience from faith it is as real to him as an experience from facts. The sensuous which must guide the physicist would hinder the spiritist. If we would attain in the realm of faith we must close our eyes to the lions of the way. To ask to see the end in safety is to deny the use of the means by which the end is reached. "House Beautiful" is reached by a venture of faith and the reward of faith is patterned upon the means of achievement. If one looks for the rewards of faith one must be prepared to deny the reports of sight. Sight sees the unchained lions in the way, faith sees nothing material in the way of spiritual achievement. Faith has its own peculiar evidences, but it is evidence of

things unseen. Sight moves in a three dimensional universe but faith moves in a four dimensional universe. Faith does not begin with facts but always ends with facts. It is creative. It is the difference between sight and insight—the difference between a tourist on the high seas sailing according to exact schedule for the United States and Columbus sailing with a certain belief concerning the shape of the globe.

The facts of faith are visible only to those who have passed beyond the limitations of the sensuous. To the man of faith all so-called facts are symbols, shadows of reality; the phenomenon of the noumenon. Indeed a strictly scientific viewpoint of the universe claims we can never look upon reality with our sensuous equipment. Kantian phenomenalism is now the generally accepted viewpoint. In pointing out the limitations and antinomies of reason, Kant has forced us to a more direct approach in the interpretation of the universe. We are becoming more and more trustful about the intuitional faculty of man. Great scientists after careful mathematical considerations of a given problem often find the answer in a "sudden popping up in the mind." Great works of art, music and poetry defy the limitations of precise and calculating reason. Man is daily discovering his intuitional powers grow on trust. The sensuous approach to the universe has had a long history behind it, and in that long history it has gathered a great deal of momentum. Let intuition

have its day of experiment. Let faith in an unseen order be assumed; make trial of such an attitude to life before condemning those trustful souls who have found "faith the substance of things hoped for, the evidence of things not seen."

When Christian reached "House Beautiful" he met with a "hospitable welcome and a kindly scrutiny." The hospitality of "House Beautiful" is not that of a social club. It is not an easy-going welcome which Christian receives. It is not the welcome of the "glad hand." Its society is at once both inclusive and exclusive. Inclusive, in that it welcomes all to its fellowship, exclusive in that its inner circle is attained through moral and spiritual refinements. Scrutiny is a necessary part of the wistful welcome. Without Discretion at the doorway of its membership "House Beautiful" would lose both its character and its mission.

As Discretion questions Christian simply and directly concerning his purpose in seeking admission to "House Beautiful," *water stood in her eyes*. The characterisation of Discretion is one of the profoundest observations of Bunyan. The suggested symbolism is of one who longs to welcome but may have to reject. The most wistful soul that ever walked this planet of ours with the high purpose of redeeming the whole race of man, raised ethical and spiritual standards which limited His society; but it was a limitation which gave that society influence it could not otherwise have attained. John the Bap-

tist before John Bunyan, put Discretion at the doorway to "House Beautiful." It was the Baptist who prophesied that the Liberator of man would be one "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." It was a high spiritual purpose which moved Christ to reject those standards which would have secured for Him a popular and large following and finally spared Him the bitterness of the cross.

Not by arbitrary choice does it happen that "House Beautiful," the most inclusive of all families, should place Discretion at the gateway. Without Discretion there could be no "House Beautiful." Compromise would destroy rather than increase the number of that household. Christian is manifestly conscious throughout his conversation with Discretion that for the good of his soul and the peace of the family within, it is well that Discretion should refine his purpose and his motive. Discretion with a smile upon her face and with tears in her eyes, desires that Christian shall carry with him to the family of "House Beautiful" that which will secure his own welfare and peace as well as that of the rest of the family. In that household of faith dwell Piety, Prudence and Charity. Not a company to offer an easy-going welcome, though a most elevated fellowship.

After meeting the demands of Discretion, Christian must meet also the standards of Piety, Pru-

dence and Charity. From these three he learns that the Christian life and fellowship challenges the whole man; his feeling, will and intellect.

Piety's conversation concerns the more devotional aspect of his journey from the City of Destruction to the Celestial City. Most of their conversation centres round the experience at "Interpreter's House." Had Christian that inner light which gives faith its inner supports? Perhaps Bunyan sensed the coming conflict between dogmatic authority and personal freedom. In no part of the conversation does Piety talk about standards of belief. She imposes no formulated tests. She simply seeks to know whether Christian has personally appropriated that which he believes. "Faith without works is dead," but faith without feeling can produce no works. John Wesley became a flaming power for England and later for the United States, when at a meeting in Aldergate Street he "felt his heart strangely warmed." The doctrine at best is but an explanation, but the experience is a fact that is unchanging. Doctrines have been born and died within a single century; faith is the living principle.

All the deeper experiences of life contain an explanation beyond our intellectual powers of formulation. The Eternal Revelation underlies all our sporadic and futile attempts to systematically embalm truth. There is a quality of belief that overleaps the barriers of quantitative belief. Joan of Arc was condemned to death because she unwit-

tingly denied the dogma of the Roman Church, but God Himself could not have questioned her sincerity. If she was in intellectual error she was at least willing to die for it. The Bishop of Beauvais who tried and condemned her, sought to save the Church; she sought to save the integrity of her soul.

When truth is embalmed in a dogma its safeguard becomes its death. Piety is concerned that Christian at least possess a vital and passionate relationship to that which he believes. Truth is guaranteed by Christ to all who first give evidence of sincere purpose. "If thine eye is single, thy whole body shall be full of light." Only those who love truth in all sincerity are willing to constantly revise their opinions. They are not jealous about formulations, they are mindful about the spirit and the purpose behind the formulation. Christian has satisfied Piety that emotional warmth and sincerity underlie his purpose in seeking admission to the Christian Fellowship.

In Prudence his will is challenged. Prudence seeks to know if he has entirely abandoned his former sinful attachments, and whether he has found the new way of life its own reward. A backward glance at his former pleasure would make the company of "House Beautiful" uninteresting to him. There are uncouth folks who are miserable in an atmosphere of refinement; others of questionable character find no peace in the assembly of the saints. No prostitute can enjoy mothering an innocent child.

Prudence seeks to make permanent Christian's membership in the family of "House Beautiful" by urging him to let go all his past associations. He must forget *those things which are behind*, if he proposes *reaching forth unto those things which are before.* A divided allegiance will bring misery to Christian and disorder into the household of faith. There is wisdom in the advice of Prudence. The economy of happiness and power consists in moving with undivided determination in one given direction.

Before the candidature of Christian is perfected he is introduced to the ethical challenge of Charity. Charity with tactful grace questions the social purpose of Christian. Her motive is to reveal to Christian any selfish motive that may lurk in his desire to save himself. Had he manifested concern for his family before setting out on the pilgrim way? Had he urged his fellow citizens in the City of Destruction to *flee from the wrath to come?* The family of the "House Beautiful" does not exist for itself. It is a house of service. It is but a nucleus of what it intends to be. Some day its confining walls will disappear. In the ultimate family of God there will be no temple in the midst. The division between sacred and secular will disappear. There will be no one Sabbath day; set times and seasons will be abolished. The Church will ultimately lose its life in its service for all the world and all mankind.

"House Beautiful," Charity suggests, is not to be regarded as a permanent spiritual retreat. It is

rather the gymnasium of the soul. A miniature example of that Kingdom to come which shall spread from shore to shore and include all the races of mankind in the fellowship of a holy brotherhood. Christian's entrance and stay in "House Beautiful" is to fit him for a speedy exit back upon the open road and under the open sky. Daily toil is to become the shrine at which he must learn to worship; elevated conversation with a fellow traveller, the end of psalm singing; his daily rosary a chaplet of golden deeds; he must learn to love men whom he has seen that he may learn to love God whom he has not seen. The church is to fit him to be a better citizen of the world. It is to make him law-abiding by making him a law unto himself.

It was after this conversation with Charity that Christian was now finally admitted into the family of "House Beautiful" and in testimony of his welcome he was invited to partake of supper with them. In a very simple and natural way, Bunyan introduces his Pilgrim to his first "Lord's Supper." In this setting of the Supper, Bunyan has escaped all ecclesiastical trappings and taken his pattern from that first simple supper of Christ with His disciples in the Upper Room. The picture must have been very disappointing and not a little sacrilegious to the high-churchmen of Bunyan's day. It is daring that virgins prepared that Supper. Never in all the historic literature of the Christian Church up to

Bunyan's time, had a description of the Lord's Supper been less ornate.

The extreme simplicity of the ceremony in "House Beautiful" makes its symbolical character more impressive and averts the danger which all venerated symbols incur of being valued for their own sake. It was Charity who perfected Christian's candidature and prepared him to partake in the social challenge of that common meal. Bunyan with purpose has patterned the Supper as a common meal. Its sacramental value consists in its social value. A symbol of the main feature of Christianity, namely, the brotherhood of mankind and universal benevolence. Prepared for those who have been baptised with a spirit of enthusiasm for mankind. For those who are willing to share the sacrificial love of Jesus Christ for mankind. The Supper here described by Bunyan is designed to express a certain fellowship between those who share it; by admitting all Christians on equal terms, it expresses the universal character of this new society established and symbolised by Jesus in the Last Supper.

The conversation at the table centres around the *Lord of the Hill; as, namely, about what he did, and why he had builded that house.* It is the person of Jesus Christ which gives meaning and dynamic to the Supper. The bread which they ate and the wine which they drank, were symbols of His body and His blood. "Except ye eat the flesh and drink

the blood of the Son of Man, ye have no life in you." We know from His ministry what Jesus meant by His use of the word "life." It was a certain enthusiastic love for human beings as such.

But Christ did not believe this enthusiastic love for mankind was possible "except ye eat the flesh and drink the blood of the Son of Man." Jesus did not think it possible to unite men in such a bond of fellowship except they first united in their loyalty to Him. The universal brotherhood begun and subsisting in Christ, is the sacramental element which the Lord's Supper expresses. The basis then of this new brotherhood is supernatural. Men fall in love with each other by first falling in love with an ideal which had its concrete expression in Jesus Christ. The exaltation of Christ in the sacrament of the Lord's Supper is the exaltation of all men in Him. We come to see in Christ the ideal realisation possible to all men. The conversation at the Supper in "House Beautiful" which centres around Christ is no mere hero worship but a personal and challenging recognition of the ideal which Christ embodies.

Christian's equipment for the open road is completed in the "Study" and the "Armoury" of "House Beautiful." In the study he is inspired by the history of the Church. Here he beheld those rare souls, the levers of the spiritual ascent of man, who *subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,*

quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens. Christian is both inspired and challenged by the long list of those who achieved their aspirations. He is made to feel that always on his journey he has the consolation and inspiration of that invisible host, the "great cloud of witnesses." For the trials which are to follow, Christian must be made conscious of his invisible supports. In such a biographical expression of the Christian ideal as the history of the Christian Church reveals, Christian has the finest of all secondary supports. The story amplifies that One Life from which all the heroes of the faith drew their inspiration and strength. Such a gallery of the persistent who "climbed the steep ascent of heaven through peril, toil and pain," not only warmed the heart but fired the zeal. We would all do well when the pilgrimage hangs heavily upon the soul, to turn again and again to the story of those who "endured as seeing him who is invisible."

In the "Armoury" Christian is provided with *sword, shield, helmet, breastplate, all-prayer and shoes that would not wear out.* The symbolism of which is fully explained in the sixth chapter of Paul's Epistle to the Ephesians.

Thus accoutred Christian sets out again on his pilgrimage and is accompanied by Discretion, Piety, Charity and Prudence to the Valley of Humiliation.

After the exaltation comes the testing; after a period of contemplation the contest; after the dream the test of circumstance. Here in the Valley, Christian meets Apollyon.

XV

CHRISTIAN AND APOLLYON

Virtue the Fruit of Conflict

AFTER Christian had gone a little way in the Valley of Humiliation *he espied a foul fiend coming over the field to meet him; his name is Apollyon.*

A lady said to me, "Now we have lost our belief in the devil and hell, how are we going to get folks to be religious?" I suppose she meant good rather than religious. We do not have to make anybody religious, for all men are religious. They are so constitutionally. Whether we explore the most civilised and ornamented society, or primitive and barbarian society where we find folk still more ornamented, we shall find men are religious. Religion is simply the worship of the gods, or unseen power or powers, from a sense of need. The quest after God, which is the philosophic quest after reality, will never cease while man exists. He can never remain satisfied with secondary causes in any of the pursuits of life. But as man has refined his idea of God he has gradually eliminated the idea of a personal devil. The devil cannot be an entity without making God his father. It is no loss, however,

to the moral stability of society that man has lost his personal devil. We are becoming a little more honest about the nature of evil and sin. We are beginning to ascribe the authorship of sin to man himself, and this viewpoint bids fair for the spiritual improvement of the race. To-day we are meeting Apollyon on the battlefield of the human soul.

It was easier to be "good" in those so-called good old times when Satan only came for a season. He was limited in his sphere of operation. He went up and down the earth "as a roaring lion seeking whom he may devour." And the fact that he "went up and down" made it impossible for him to attack everybody at the same time. He was a transient visitor. Luther got rid of him by throwing an ink pot at him. It is so hard now to get the devil where we may make a mark of him. In fact what really makes it harder to be a Christian to-day is that the devil is not any more visible. If we saw him in the ugly garb that Dante and Luther did, we would put up a fight. The trouble is that we have refined many of our personal and social sins. Instead of looking like a roaring lion or a hideous half man, half beast, social custom and convention has very much modified his appearance. The way to victory is no longer as dramatic and spectacular as it was to Christian in the Valley of Humiliation. And what makes it harder still to be good is that the rewards of moral heroism are no longer tangible and spectacular.

Some One told the early Christians, "Blessed are ye that weep now, for ye shall laugh." Many since have been willing to weep for the sake of the last laugh. Once upon a time, when one did a good deed, a new star was added to one's crown. Final dominion and rulership which would last for all eternity was guaranteed to all who suffered humility here. Sunday school children used to get gold stars for patronising the Sunday school. At the end of the school year each child was bribed with a book prize. I recall how hard I worked one year as a boy in England collecting twenty-five dollars in pennies for heathens somewhere; I didn't know where. But I do know that the heathens would have had twenty-five dollars, less gospel if I had not been promised a medal in the form of a Victoria Cross for my efforts. I was also granted six letters after my name, which six mysterious letters were the envy of the school. I became J.M.C. D.S.O. A Juvenile Missionary Collector of the Distinguished Service Order. What chance have the modern Sunday school boys to be good? We do not give them medals any more and we dare to ask them to bring Christmas presents to give away to others.

Not only have we lost the fear of a personal devil and the fear of hell, but we have acquired a new idea of heroism. We have reduced heroism down to the common day's experience. It is much less spectacular than it used to be. I remember when I was a boy at school we were required to learn swimming.

Timid boys would stand at the brink of the pool and be shown time and again the mechanics of the dive. Bravely would we go through the mechanics. Many of us struck picturesque poses. We looked like good divers. To make the dive took much more courage than the most challenging posture. After much bluffing on our part some larger boy would give us the final push, and when we managed finally to scramble out of the pool, the big boys would gather round us individually and pat us on the back for our heroism. Indeed sometimes we were lauded so much we began to feel brave about our accidental dive. Nowadays with all this new psychology about human motives it is becoming increasingly difficult to get credit on easy terms. Our moral credits are on a much higher basis.

The Apollyons you and I must meet to-day are the more insiduous temptations of life, but our moral victories are of a higher order. The elimination of a personal devil has by no means lessened the war within the divided soul. Temptation is still a reality; that is the inside of the dream in this present chapter of *Pilgrim's Progress*.

The details of the picturesque Apollyon may appear grotesque. It is not necessary to dwell with painful literalness upon the *scales like fish, wings like a dragon, feet like a bear*. Sin is just as hideous to-day as Apollyon, though it wears a more refined appearance. Sin is always ugly to one who has been at the Cross. When sin is looked upon as that which

nailed the Best and Holiest to a tree, no picture is too hideous to describe its form and content.

The darkness which covered the earth when the "Light of the World" was crucified, is a symbol of that which descends on every soul when the light of conscience goes out and the adolescent sensitivity to sin is no more. "The soul that sinneth it shall die," and its death is apparent in its distaste for things spiritual. Sin may be regarded as an illusion, but it is an unhealthy illusion; it may be defined as the absence of good, but at least this error or absence of good is a real state of the mind. It is not necessary to prove sin or evil an entity to prove its reality. If sin is an unreality it is still an unwholesome state of mind. If sin is "an assumption that nothing is something" it is a grave assumption to base one's conduct upon. The real temptation about what we call sin is to regard it as insurmountable, an illusion or an error which cannot be overcome. New Thought and Christian Science have made their contribution in magnifying man's power to overcome what they consider the illusions of mortal mind. They teach one constantly and constructively to behold the good, the real. This is but another form of the attack on sin and disease.

Bunyan expects his Pilgrim to be victorious. Apollyon is the dramatic resistance which Pilgrim's soul sets up for his own development and progress. Simple Mind, Formalist and Presumption never meet Apollyon. Apollyon is the higher resistance

to life generated by vigorous souls. No man could be tempted like Jesus the Christ. His mission in life was set against the fondest hopes of His own race and people. He was the first Jew to question the basic morality of certain passages in the Old Testament. What subtle antagonisms must have been set up in His own mind when He began to question much of the training He had received as a boy in the synagogue school! To so break with the past, and the momentum of deeply entrenched tradition, was a costly struggle. The temptation to Christ was meaningless unless real and vital. It was not a struggle against sin but the question of a deliberate and costly choice between lower and higher ideals.

The Valley of Humiliation with its self-denials is for the great and the vigorous souls. People who lack spiritual intelligence are never privileged to go down into that Valley. Those who walk the higher levels of life meet their Apollyon in disguises unsuspected by the average man. "The thing I most fear," says one, "is not to know my whole duty." Such a soul is not content with present victory but seeks ever higher forms of resistance. It is the costly price of spiritual growth. The defeats of great men are tragic, but their defeats are on a higher plane spiritually than the victories of smaller men. Very few are restless to know their whole duty to life. It is always costly knowledge. Vigorous souls always measure themselves alongside of the highest mountain peaks. The research bac-

teriologist on the verge of a new discovery which holds in the balance a thousand lives, regards sleep as a sin. The great man can never save himself and save his soul. His own life becomes for him an Apollyon he must slay. No truer words, uttered in contempt, were said of Christ than "he saved others, himself he cannot save." Valley Forge, Bedford Jail and Gethsemane were Apollyons reserved for just three men. The higher temptations come to those who have accepted positions of great trust.

Honour and temptation are close allies. The quality of the soul is marked by the nature of its temptations. In the higher walks of life the moral choice is not between sin and good but between a lower and a higher good. "To him that knoweth to do good, and doeth it not, to him it is sin."*

One of the insidious temptations Christian meets with in his contest with Apollyon, is the reminder from Apollyon that Christian had fallen at times. He had fallen into the "Slough of Despond." He had slept on "Hill Difficulty." He had slipped a little when going down the hill into the "Valley of Humiliation." It is the plea of Christian himself for a truce with his present difficulty. One of the subtlest temptations of life is to excuse ourselves from greater contests because of our past failures. It is possible to excuse ourselves from high endeavour by a false humility about our weaknesses.

* James iv.17.

A permanent state of contrition is deadly inertia to the soul. Uriah Heep is always deploring his "humility." Such "humility" is a substitute for courageous effort. There are pious Christians who regard the weeping state as the virtuous one. All their energies are consumed in a self-depreciation which paralyses the will to effort. Their energy is consumed in tears. They find consolation in daily telling God they are weak. They point to their failures as an excuse for no further effort.

Martin Luther met with the same insidious temptation that Apollyon suggests to Christian. Satan comes to Martin Luther with a list of his sins and reminds him he cannot hope for eternal life with such a list of debits against him. "Hast thou any more?" said the reformer. "Many more," declared the foe and returned with a longer and a more criminal list. "Now write at the foot of them all," said Luther, "the blood of Jesus Christ His son cleanseth us from all sin." It was a most natural temptation to one who had despaired of finding salvation by penance. For Luther to have accepted the suggestion of the temptation would have meant the loss of a reformer and the substitution of a monk. Penance is easier than conquests of faith. It is easier to daily deduct one's sins through penance than make onslaught into the higher and unexplored regions of the soul. Christian makes the same reply as Luther. Underneath his list of infirmities he points to the ideal

which goads him on. In humility he acknowledges his sins; in faith he acclaims his victory.

Finally Bunyan suggests in closing the chapter the secret and measure of Christian's victory. He came forth from "House Beautiful" clothed in certain armour. It consisted of a sword, breast-plate and a shield. He is not provided with armour for his back. Victory depends upon maintaining an attitude of face forward to the foe. He is dressed according to the suggestion of James iv. 7, "Resist the devil and he will flee from you." Our defeats are always due to a flight from reality. It is the invalid type which always fails. Life to the invalid is a constant fleeing from difficulty and trial. This is a most illogical attitude to maintain. There is no armour that can protect us in an attitude of retrenchment. Life and death are given us to face. People who look at grim reality, aye even death, and make it talk to them, never experience defeat. Why run away from that which we must face? Cowards die twice. Don't let sorrow, misfortune, death, shriek at you. Look them all in the face. You can choose to let poverty cripple you, taunt you, or you can write poetry and music, limit your luxuries, borrow good books from a library for nothing, cut down your diet to a healthy simplicity, then if you have not money enough to buy a writing pad for your poem you can write it with a piece of charcoal on the back of a spade. If you cannot afford the luxury of a university education you can do what

Lincoln did. You can master the Bible and Aesop's Fables. Read them a hundred times over. That is how the Gettysburg speech was born.

Face the issue in life. If your plot of ground is small, cultivate it intensely. The only way out of any difficulty is the conquest of your particular difficulty. Christian faces his foe. An issue created must be met. If the present issue is evaded the adventurous life for Christian is at an end. We must not only overcome our present difficulties but we must create them if we are still to grow and experience the emancipation of the soul. In time we shall attain to that spiritual athleticism which takes its joy in conquests. We are certainly not emancipated souls until we can sing the heart's song with bread and water for our meal and a board for our bed. I am not advocating voluntary poverty, I am suggesting the only way to enjoy being rich. The rich man must achieve the most absolute independence of all that he possesses. His independence must be as absolute as the saint who has taken upon himself the vow of voluntary poverty. It is then that his riches serve the purpose of his soul. He becomes an emancipated soul.

Temptation is best understood as the means by which we test the vitality of our inner supports. To the growing soul they will become increasingly subtle and refined. They then become the higher resistances of life. The battle is lifted to a higher plane. The fight is now in the air. It becomes a

choice not between gross acts but between thoughts. A choice between lower and higher ideals.

Christian meets Apollyon after he has journeyed far toward his ideal goal. Apollyon stood between Christian and the fair country on the border line of the Celestial City. The fight is fierce at the point of greatest attainment. The umbilical cord between the flesh and the soul is about to be severed and the rebirth of the soul is one of great travail. All of heredity, environment, training, is now arrayed against the intent of the soul. In physical proportions Christian is outmatched by Apollyon. The momentum of primitive ancestry, the age-long exercise of predatory instincts is now arrayed against the "still small voice" of the soul. Christian is armed with faith. That power which gave his very body life and form, can now assert dominion over its own creation. The deadly thrust against Apollyon is the reassertion of man's divine heredity. "I say, ye are gods," says the Christ; it is this new consciousness of man's origin which assures him the final freedom of the soul from the limitations of its instrument. Christian has seen the counterpart of himself in Jesus Christ, and the vision has made him both restless and vigorous in the pursuit of his higher self. It is this Christ in Christian which finally overthrows Apollyon.

XVI

FAITHFUL AND CHRISTIAN

Two Roads Which Lead to the Kingdom

THE tragedy of Bunyan's prophetic book is that it has been grossly misunderstood. His warning *not to play with the outside of the dream* has not been heeded. Faithful introduced in this present chapter, is not of the "twice-born" type. Bound for the same destination as Christian, Faithful has come through an experience emotionally different from that of Christian. There are many religious leaders of our day who have not yet caught up to Bunyan's broader view of the process of salvation.

Now as Christian went on his way, he came to a little ascent . . . Looking forward, he saw Faithful before him, upon his journey. Then said Christian aloud, "Ho! ho! soho! stay, and I will be your companion!" . . . But Faithful answered, "No, I am upon my life, and the avenger of blood is behind me." At this reply of Faithful, Christian put forth his strength and did over-run Faithful. Christian then turns upon Faithful with a vain-glorious smile because *he had gotten the start of his brother; but not taking good heed to his feet, he suddenly*

stumbled and fell, and could not rise again until Faithful came to help him. Then I saw in my dream, they went very lovingly on together.

In this passage Bunyan provides a corrective for both his pilgrims. Different in temperament and experience they are brought together in the social compact of the Christian faith. The basis of this mutual fellowship, Bunyan indicates, is not naturalistic. Neither uniformity of belief nor temperament is responsible for these two men falling in love with each other. The tie which binds them in the fellowship of the pilgrim journey is spiritual. Tribes are formed on the basis of the need for mutual protection and provision; large groups become one through like-mindedness; nations are held together on the basis of national heredity; but in the Kingdom of God the most unnatural folks, multi-patterned in temperament and interests, are brought into oneness through a higher law. Bunyan suggests the failure of all legislative attempts to force a moral issue. Sociologists have attempted to make a god out of environment. What cannot be accomplished biologically they attempt in the kingdom of man. Beneath the law of environment is the law of life. It is that principle which, according to Lamarck, is responsible for the power to react to environment. Bunyan warns us against such vain attempts to remake life. He warns us against a common pattern of belief in building up the new society of Christian Pilgrims. It is the common ideal, not a certain

method of approach to that ideal, which brings Faithful and Christian into loving fellowship.

At first meeting, Faithful and Christian have little in common. Faithful is so concerned about himself that he heeds not the call of Christian. His head is erect and his purpose his own security. He has his own soul to save and fellowship seems to him at this point of the journey, no part of the process of salvation. Christian being moved at the indifference of Faithful put forth his strength and did outrun him, and then turning on Faithful with a vainglorious smile Christian stumbled and fell and could not rise until Faithful came to help him. The picture is well drawn. Faithful is too serious about himself and Christian has failed in want of humility. Christian must fall to rise; Faithful must stoop to walk. One must learn the lesson of humility, the other the lesson of service. Both must sense the need of fellowship and mutual interdependence.

Here again Bunyan, true to his prophetic genius, does not subject the spiritual distempers of Faithful and Christian to the same treatment. Faithful is subjective in type. Christian is objective. The Pilgrim way to Christian had been spectacular. His difficulties and his temptations have been highly dramatised in an objective fashion. Faithful is not the "twice-born" type and he fights his battles without a stage. He does not fall into the "Slough of Despond;" he does not sleep in the arbour on "Hill Difficulty;" he meets no such monster as Apollyon;

his temptations are of the highly subjective type. Faithful will never deny his Lord like Peter with oaths and curses, but neither can he ever weep like Peter in deep contrition and humility. But a stoop to Faithful means as much as a fall to Christian.

Bunyan provides the right cure for the right man. He would bid Faithful look out as well as within, and suggests that Christian look within as well as without. Christian had faced a severe struggle in the "Valley of Humiliation." To stumble in the descent to that valley had not been a sufficient warning, he must therefore meet Apollyon. He must be thrown to the ground by Apollyon. He must lose his sword and rely in his distress upon his shield of faith. Further he must learn that victories are gained through constant vigilance rather than through isolated triumphs. The contest with Apollyon had not thoroughly humiliated him. He had won a spectacular victory and therein did lie the danger.

The smile of vain-glory upon his face as he overtakes Faithful betrays an element of defeat in his victory. That is why Bunyan provides a fall for him. He must be made dependent upon the good service of Faithful if he would rise to the virtue of Christian fellowship. Objectively minded Christians need spectacular lessons in humility. They do not fight their battles in the wilderness of prayer and fasting. They can only think by virtue of strong contrasts. They must mount the higher

walks of the Christian life through repeated crises. They have no idea of their self-centredness until the house they have builded and the comforts they have provided for self, have been removed at one fell sweep. They must stand naked before the wind, and well nigh perish from the wintry blast, before they can sense the value of the immaterial supports of life.

But if Christian must fall to rise, Faithful must stoop to walk. Faithful had sinned against the law of social fellowship as much as did Christian. He was guilty of self-absorption and betrayed a spirit of independence which flattered his own pride. It was no sin to have reached the state where one can pursue the ideal unsupported by fellowship. Such independence may be a testimony of strength. But when independence is a mark of pride, or becomes too consciously an end in itself, then it loses the virtue of a Christian grace. So we find on the Pilgrim way some few characters who can walk more or less independently, who never betray spectacular defeats or victories, but who need to learn that salvation is a social process. Bunyan provides therefore a challenge to the self-absorption of Faithful. He is challenged to extend the hand of fellowship to Christian who proves in his companionship with Faithful a constant rebuke to Faithful's pride and exclusiveness. Thus does Bunyan bring together for mutual helpfulness, characters who would defy each other in the market-place and whom common

traditions and nationality would have failed to weld into mutual concessions.

It is instructive to note some points in which the experience of Faithful is contrasted with that of Christian.

Faithful's temptations have been of a different order. This is due to the different manner in which Faithful started out on the Christian way. Faithful came by the way of Christian education; Christian, more emotional and with a longer experience in the vices and sins of youth, came by the way of the "twice-born." Faithful, as Bunyan indicates, had set out on the journey before Christian. He had been brought up in the faith, as Horace Bushnell suggests, "to never know himself other than being a Christian."

Revivals had never appealed to Faithful; Christian had attended them all. The Cross to Christian meant everything. At the Cross he had experienced the "expulsive power of a new affection." The "Old Adam" had been strongly exorcised in him. The sustaining power in Christian's life is the hour he spent at the Cross. Here he had found relief from his many sins. Faithful had never fallen into the grosser sins of life. He was not under the same sense of a "burden" as had been Christian. Faithful has no definite hour in mind "when he first saw the light." He had grown up in a Christian atmosphere from the cradle. He had not experienced sharp contrasts between a virtuous and a sinful life.

Christian is held to the Christian way by a definite emotional experience; Faithful presents the ethical type of mind in which Christian growth is gradual and somewhat strenuous. There is a lot of heart in Christian's experience and a great deal of ethical fibre in Faithful's. The same contrast is strongly marked in Marcus Aurelius and Job. Marcus Aurelius says, "If the gods slay me I have a reason for it." Job says, "Though he slay me yet will I trust him." The difference between these two is a difference of emotional attitude to life's problems and experiences.

Faithful's temptations as he recalls them to Christian were appeals to his carnal nature. He escapes the "Slough of Despond" natural to one who travels impetuously, but not from the flattering and seductive tongue of Madam Wanton. It is characteristic of Faithful that he does not fall to Madam Wanton, but neither does he escape the attractiveness of her seductions. Christian no doubt would have fallen, but he would have risen again and cleansed his soul with bitter repentance and many tears. Faithful is too refined to fall but he has never completely cast off Madam Wanton and has no doubt dwelt mentally upon that which he could not commit himself physically.

The steps of his deliverance from a gross sin are clearly marked in his own words. *I remembered; I shut mine eyes; I went my way.* That is the ethical and muscular way of repulse.

I remembered. He is not thinking here of sin as a transgression against God so much as a transgression against human society. He must keep himself clean for posterity. Faithful is foresighted and sees the end of a sin upon himself and society. So, *I shut mine eyes,* and *I went my way.* The battle is not fought to a finish. Faithful refuses to look upon that which offers attraction and walks away. Faithful must keep on walking in order to be safe. The seductive whispers of Madam Wanton are still in his ears because he has chosen the long and hard road to deliverance—the ethical road.

Christian on the other hand, would have found no hope of deliverance in the way Faithful had come. Christian must experience through an emotional climax the complete out-rooting of all sinful desire. No gradual lopping off of habit is safe for Christian. He does not acquire temperance by cutting down his drinks. He must be a regular drunk or forever completely sober. He can never be moderate either in sin or virtue. He can never walk, he must run. He must feed on drama rather than poetry. The tragedy of Christian's type is that it is forever in danger of losing that which it possesses. He must needs add patience to virtue and knowledge to faith in order to be safe for all the contingencies of life. That is why he needs the company of Faithful as much as Faithful needs him. Faithful needs more heart. Christian needs more head. No virtue is safe without passion, but passion without knowl-

edge is in danger of degenerating into fanaticism. The ideal Christian would be a composite of Faithful and Christian, one who has the emotion to run and go the limit, but with the strength to walk securely.

Faithful found his "Hill Difficulty" in the rebellious uprisings of the old nature within, which had not been emotionally cast out. Here, he met with a *"very aged man," who is named Adam the First; who was father to three daughters; the Lust of the Flesh, the Lust of the Eyes, the Pride of Life.* It is natural that Faithful should find himself *somewhat inclinable to go with the man,* for Faithful has already testified that his old nature is not dead though held under bondage. In all of us the *very aged man* has got the start of the Christian ethic. Heredity makes him part of our natural endowment. Folks who have never been subject to his seductions have nothing to boast but much to be thankful for. Few escape the *very aged man* and many who think they have, have found a place for him in disguised and displaced forms.

Faithful meets the *very aged man* in the same ethical way he met the advances of Madam Wanton. *Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house he would sell me for a slave.* Here again is not the victory of emotion but of foresight and ethical wisdom. He saw the insidious effect of one indulgence. He saw habit as a forged

chain, with man at the other end a helpless slave. We must give credit to Faithful for his wise foresightedness. He is a rare type. Few young men manifest the wisdom of this youth.

Those who have sinned, and so deeply that they cannot make reparation for the social effects of their sin, and at last have found the mercy of God in the remission of their sins, and who finally stand where they can no longer be tempted, need not wag their head in pride that poor Faithful though he has never fallen into actual transgression confesses that the seductive suggestions of Madam Wanton and the Old Adam are still upon his ears and somewhat incline his heart. If he cannot boast a complete deliverance, he at least has left no dead ashes behind him. He has left no mother weeping over a ruined daughter; he has left no child born blind; he has never slain the unborn. Faithful preserved his integrity at great effort and cost, and though he has not experienced the "expulsive power of a new affection," he is safe for society.

Faithful's test in the "Valley of Humiliation" was again different from that of Christian's. Christian of the twice-born type wrestles "against principalities, against powers, against rulers of darkness," but Faithful meets those enemies more common to the "natural" man. Here in the "Valley of Humiliation" he met Shame; says Faithful, *of all the men that I met with in my pilgrimage, he, I think bears the wrong name. Indeed does he, for he is*

bold-faced and without a sense of shame himself. Bunyan again suits the temptation to his character type. Faithful is challenged that he is unmanly. This brought the blood to the face of Faithful. Shame had objected that religion was *a pitiful, low, sneaking business; . . . a tender conscience was an unmanly thing; that but a few of the mighty, rich or wise, were ever of my opinion.* Further, Shame had charged that the Christian Pilgrim had a *want of understanding in all natural science.* Shame knew his man. Faithful was proud of his manliness. To him religion meant manliness. Shame is bent on showing that religion was his point of weakness. Faithful suffers at the point of his pride, and confesses to Christian that Shame *had almost beat me quite off.*

Bunyan has written for all times. He knew the general attacks that would follow when a young man embraces the Christian life. Shame still lifts her voice against religion, and claims it to be a surrender of common-sense and intellectual pride. For this reason many men prefer to express their religious faith in fraternal organisations than through the church. They eschew the more devotional aspects of the Christian life as unfitting for masculine expression. But if they will but look into the history of the Christian Church they will find the most devout have been the most heroic. Furthermore, it is by no means true that religion and ignorance are natural companions as Shame would suggest. Sci-

entists fill the Church's ranks to-day. The Faithfuls of modern times will find Christianity has made her claim to the outspoken loyalty of the wisest and best of the world's thinkers. Commercial magnates are beginning to appraise the challenge of the Christian ethic. In the new concept of business as service, Jesus Christ has made his conquest of commerce. The greatest testimony ever paid by the medical profession to the influence of Jesus Christ upon the world was when a certain German doctor came to America and claimed he had discovered an important serum for the cure of consumption. The profession unanimously disbelieved the German physician, because they said if he had discovered so important a contribution to human welfare he would not offer it for sale, he would give it to the world. He would make it possible for the poorest in our lowliest tenements to receive the benefit of such a claim.

Faithfuls of modern times will also find amongst our leading philosophers and scientists a new interpretation of matter in terms of the spiritual. One mathematician claimed we had come to the place of celestial mechanics. The Infinite has been revealed in the infinitesimal. The concept of a Universal Intelligence pervading all matter is the general conclusion to which scientific inquiry is being forced. Religion asks but the same privilege of all scientific procedure that at least it be granted the privilege

of testing out in an experimental way, its own hypothesis.

William James claims, "If we look on man's whole mental life as it exists, on the life of men that lies in them apart from their learning and science, and that they inwardly and privately follow, we have to confess that the part of it of which rationalism can give an account is relatively superficial. . . . If you have intuitions at all, they come from a deeper level of your nature than the loquacious level which rationalism inhabits. Your whole subconscious life, your impulses, your faiths, your needs, your divinations, have prepared the premises of which your consciousness now feels the weight of the result; and something in you absolutely knows that that result must be truer than any logic-chopping rationalistic talk." Faithful is not put to doubt because he cannot formulate in a mathematical way his inner faith. He knows that from that faith he gains support to live on a high plane of ethical conduct, and that whatever will give support and power to achieve a moral ideal must in itself be good and also wise. Thus did Faithful save his soul and preserve his ethical and intellectual integrity.

XVII

TALKATIVE

Who Confounds Words With Ideas

AS Christian and Faithful journey on they overtake Talkative, who volunteers to accompany them on the journey that they might beguile the journey with their conversation. Talkative is quite versatile in the list of topics he proposes for their mutual (?) conversation. Says Talkative, *I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial.*

It is quite evident from the suggested list of topics that Talkative is mainly concerned about talking. He has given himself a much wider scope than most intellectual men would dare entertain for one lifetime. Talkative is by no means a solitary figure upon the landscape of experience. He is daily met at every point of human inquiry. Every college student passes through three stages in his academic life. The first year in college he becomes very expressive about what he thinks he knows. No sooner does an idea come by the way of a book or a pro-

fessor than he turns it immediately into currency. Without much reflection he begins to talk out the new idea. Lack of background and perspective permits him to be loquacious. In his second year he is still talkative but has added to his talk a little reflection. He has come to know that words must not be confused with knowledge, especially abstract philosophical terms which he may learn from his study in the history of philosophy. In his senior year he becomes dignified, his words are fewer and well chosen. He is beginning to sense the growing field of knowledge. He has had opportunity to study more intensely a narrower curriculum. If our senior boy should chance to take up post-graduate work he will find himself growing more and more inarticulate. When he comes to make a special and research study of one branch of knowledge he will sense a greater amplitude in his own ignorance. Dogmatism will now have left his speech and caution will mark the accent of his words.

Mr. Talkative is very much of a freshman in the realm of knowledge. He confuses the sound of words with effective knowledge. This is by no means an uncommon error. Most of us are guilty of using words at times that have no sustaining ideas behind them. It is much easier to talk than to think. The inability to think clearly is the penalty of a slipshod use of language. But when we use words that are instinct with life and preg-

nant with moral and spiritual values in indifferent manner then we suffer the penalty of spiritual decay. There is a vital, fundamental and inescapable truth in the words of Jesus Christ, "Of every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The Persian mystics have a saying that "Every Sacred Scripture, every holy picture, every spoken word, produces the impression of its identity upon the mirror of the soul." The idle word for which men are condemned, says the Christ, is the soul's identity expressed in the form of sound.

When intention does not follow the spoken word, words becoming increasingly substitutes for action, they are photographs of the soul's evasions. Every idle word depletes the will. A state of complete perversion is reached when we become accustomed to a complete divorce between our word and our intention. On the other hand the personal power of a public speaker, or a conversationalist is directly proportionate to the sincerity of his words. Jesus Christ was able to heal by the spoken word because the sincere vibrations of His soul entered into His speech. His soul leaped forth with every word that fell from His lips. "The words I speak unto you, they are spirit, and they are life."* They were Himself imparted unto men. When two sincere men converse they exchange souls rather than words.

* John vi.63.

Talkative confuses talk with learning. People who have few ideas and move freely within those ideas, are most likely to be talkers. The real scholar and thinker never moves freely among his own ideas. He is never glib of expression. He has too many viewpoints within the focus of consciousness to move with freedom in expression. It is so easy to mistake words for genuine ideas. Our modern tabloid method of education is in some respects a real menace. This is a day of outlines in the various branches of knowledge. We have little time to resist mentally the treasures of knowledge which are being served to us in pre-digested form. We have acquired the "pin cushion brain." Ideas are pushed into our mental pin cushion and drawn out again with the net result of a pin-hole.

Genuine conversation is on the decline. With eagerness we turn to substitutes for conversation. After dinner it is at once necessary to "do something" —the opera, dancing, motoring, cards—and to keep on doing something until the evening is far spent. It is really astonishing how much energy we consume in avoiding conversation. I mean by genuine conversation, an exchange of ideas. Talk has displaced conversation, it involves little strain, and it is accommodating to our ignorance. It is frequently an attempt to disguise our own ignorance. There is far too much pretence in our conversation. Much of our appreciation of art for instance is expressed in a few well memorised expressions which we have

"picked up" from some book. We simply must say something about the picture our friend is showing us. We must make some attempt to cover up our ignorance of art. Must we make comment upon the opera we do not in the least understand? An intelligent question would betray much more wisdom and a great deal more honesty.

Intellectual pretence is one of the nerve strains in modern society. A certain gay conversationalist ended his story with a French sentence which made everybody roar with laughter. One member of the party did not see the joke and had the supreme courage not to laugh, and said boldly to the story teller, "Oh, do say it in English." The lady in question was the only one concerned in that company to really see the joke. At the explanation in English, nobody laughed. Nobody dared to laugh save the woman who had the courage to ask for the translation. She was the hopeful possibility of a genuine conversation. Talkative is never sincere. He is the guardian of ignorance.

Religiously, Talkative is a very serious case. His speech has no root in motive. What Talkative knew about religion was hearsay. He was the inevitable product of the classroom method of religious education. He had moved in an atmosphere where certain phrases about the religious life had been oft repeated. He knew the symbolic language for every phase of religious experience. He had memorised his church's catechism and had found ad-

mission to its fellowship on the strength of a good memory. His Sunday School had been an institution not a social laboratory. The Jews of the time of Jesus had well nigh obliterated the ethical challenge of the Old Testament by the increasingly growing out-put of their commentaries upon the scriptures. Explanation had become a substitute for action. Piety had become synonymous with the ability to quote from the Scriptures. Words which were once trumpet calls to action became signals for endless debate and scholastic discussion. Jesus spoke to them "with authority" because His words were instinct with life. They were transcripts of His own inner life.

John Ruskin in one of his lectures on Art says, "It is not possible that any language should be a noble one of which the words are not trumpet calls to action. All great languages invariably utter great things and command them; they cannot be mimicked but by obedience; and you can only learn to speak as these men spoke by becoming what these men were." Our language has been immensely enriched by the deeds of great men. Great words are miniature histories of great ideas or heroic action. It is nothing short of levity to use them lightly. Take for instance one of the frequently recurring words of our religious vocabulary, the word Tribulation. When one knows its history one can never use that word without a sense of reverence. Tribulation is derived from the Latin word "Tribulum"

which was a thrashing instrument or roller by which the Roman husbandmen separated corn from husks. Tribulation in its primary significance was the act of this separation.

Some Roman writer of the Christian faith appropriated this image-word and endowed it with a new application. Sorrow and persecution, the early church regarded as the appointed means of separating in men the chaff from the wheat; of separating in them the trivial from the eternal. These experiences, this Roman writer called tribulations, and thus the word tribulation came to mean thrashings of the inner spirit. This deeper use of the word tribulation unknown to classical antiquity, belongs to the history of Christian heroism. Words such as these fall without significance from the lips of Talkative. He talks of freedom, liberty, equality, democracy as a little child recites his first little jingle. Their bloody history forms no part of the background of Talkative's imagination.

Talkative represents our common error in matters of religion. Thousands of worshippers recite the Lord's prayer every Sunday without ever having reflected upon a single word in that prayer. Creeds are recited with as much feeling and imagination as a child recites a poem beyond his understanding. Hymns containing the finest thoughts and feelings are sung without reflection. We read our Bibles as a fetish. We have taken consolation in the use of sacred words and phrases. The eve-

ning prayer has been used as a kind of magical protection for the hours of sleep. It is a soul destroying process. We all must beware of the sin of Talkative.

When Faithful asks Talkative, *How doth the saving grace of God discover itself, when it is in the heart of man?* He replies, *Where the grace of God is in the heart, it causeth there a great outcry against sin.* Faithful at once seizes upon the shallowness of Talkative by informing Talkative that the grace of God manifests itself in the heart of man when *It shows itself by inclining the soul to abhor its sin.* To which Talkative replies, *Why, what difference is there between crying out against, and abhorring of sin?* Faithful informs him that, *A man may cry out against sin of policy, but he cannot abhor it but by virtue of a godly antipathy against it. Some cry out against sin, even as the mother cries out against the child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.* Faithful reveals to Talkative that his words have no root in his heart and in his understanding. He warns him, *There is therefore knowledge and knowledge. Knowledge that resteth in the bare speculation on things; and knowledge that is accompanied with the grace of faith and love; which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other the true Christian is not content.*

"Beware ye of the leaven of the Pharisees," says

the Christ. They were the talkatives of his own time. They had debased the coinage of spiritual currency. They employed language rather to conceal than to express thought. They had robbed the spiritual heritage of the people by divorcing faith and works. The kinetic and actual value to which they put their religious faith did not at all correspond to its potential value. A truth is not something to be believed merely; it is something to be done. The world's valuation of belief is based upon its ethical output. The man on the street may be ignorant of the Christian faith on its doctrinal side, but he knows instinctively the difference between a Talkative and a Faithful.

"The revival needed in our own time," says one of our leading preachers, "is not emotional, but ethical; a revival that will not expend itself in prayer-meeting expletives, but will pay its debts, and thus enable other people to pay theirs; a revival that will give sixteen ounces to the pound, not fifteen and a 'shuffle'; and thirty-six inches to the yard, not thirty-five and a 'pull'—in other words, a revival of simple downright honesty, both in the worlds of speech and commerce. The Christianity that will save our modern civilisation will be in striking contrast to the invertebrate, anæmic, and insipid variety which in so many places is the despair of the Church and the derision of the world. It must be manly, virile, robust, able to stand in the market-place and the exchange, not fearing, but inviting contact. . . . Such

Christianity will not regard the Atonement as a clever expedient for escaping the fulfilment of obligations, but as a divinely appointed means of energising us for their full and fair discharge."

We must again rescue the dynamic value of the faith which we hold in the form of a creed. We must awaken ourselves from the familiarity which has made impotent, truths which have fallen upon our ears from early childhood. Words slip easier than action. A little gap between our word and our deed will soon rob language of real meaning for life. Then at last will come the final divorce between our spoken word and our intention. Confession and profession will outstrip with giant strides our power to do. When Christ said, "Do you know all these things?" and the disciples answered, "Yes," He added, "Blessed are ye if ye do them."

XVIII

VANITY FAIR

Where Eternal Truths Have No Market Value

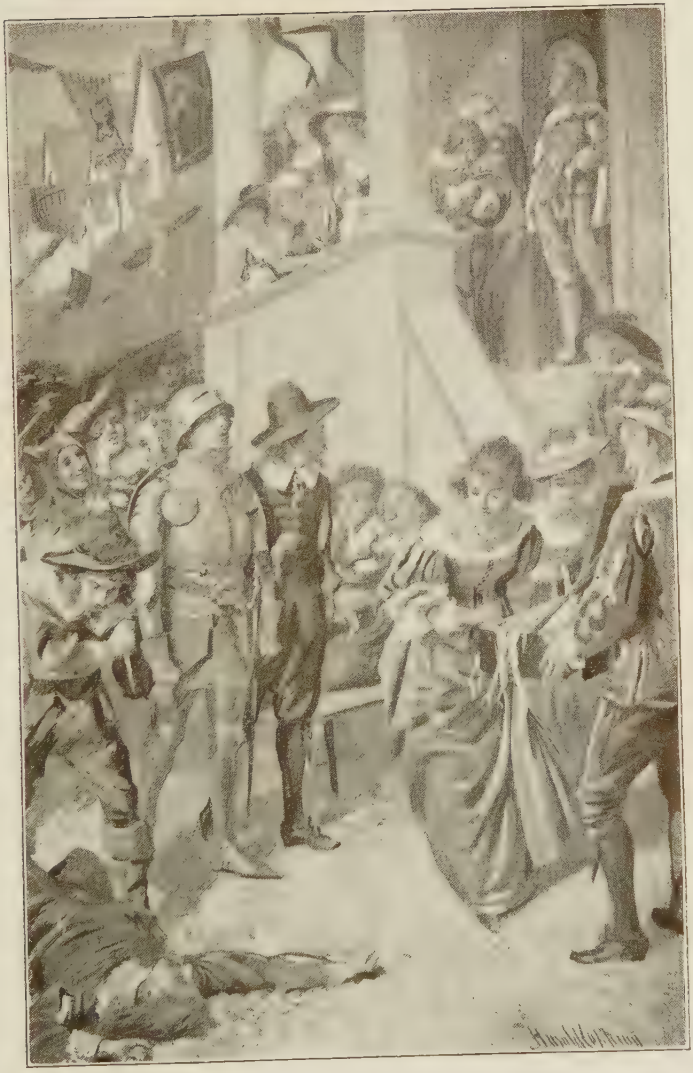
IF our two pilgrims have seemed a detached and exclusive society seeking merely to save themselves, Bunyan has provided a corrective to that impression in this present chapter on Vanity Fair. Vanity Fair lies directly across the path of the Christian Pilgrim and he must needs mingle with the life of the world. If we have thought the picture of Pilgrim fleeing the City of Destruction meant that every candidate for the Christian order must adopt an ascetic or monastic detachment from the world, we have seriously misinterpreted Bunyan. If Bunyan himself had adopted such a manner of life he would not have spent several years in Bedford jail. Bunyan had mingled too freely with the social life of his own city, he had manifested too much concern for the moral and spiritual integrity of his own neighbours. Had he sought merely to save his own soul he would have saved his own body much distress and suffering.

St. Teresa had found "one good thing in the world, namely, that it would not condone the faults of saints, and that the power of its murmurs made

them more perfect." One might add that whilst the world will "not condone the faults of saints" it is often restless and militant against their virtues. The Christian has always been a problem to what is called the natural order of society and Bunyan has set that problem in very graphic form in his description of the strongly antithetic relationship of the citizens of "Vanity Fair" and Christian and Faithful.

In a dramatic way Bunyan raises the problem of the relationship of the Christian to the social order of his own time. He has also interpreted for us the deeper problem of the relationship of the Invisible Kingdom of Christ to the economic and social order of man. Vanity Fair is the naturalistic form to which human society has evolved. It is the product more or less of man's native and predatory instincts. It is the condition of human society in its natural state. It is the place of economic and commercial exchange. Here each man seeks his own—at best, at the rate of fair competition; at the worst, in destructive designs against his fellow man. Vanity Fair represents the standard of value in a society which is purely economic and commercial. The abundance of a man's possessions in goods represents his measure of power and success. Here as Emerson would say, "Things are in the saddle."

This industrial order of Vanity Fair has not only met most adequately the temporal needs of man but it has created for the sake of its own growth an in-



VANITY FAIR

As they entered into the fair, all the people in the fair were moved, and the town itself, as it were, in a hubbub about them.

creasing list of wants. It has imposed habits upon us which have hindered rather than aided us in achieving freedom from the dominion of things. Thousands of inhabitants of Vanity Fair are engaged in industrial pursuits which have a very questionable value to society. These thousands spend the major portion of their life in work that militates against the finer interests of man.

A certain large business firm boasts that every new-born babe is a future customer for its special brand of chewing gum. The American tobacco interest consider it one of its great business triumphs that the youth of China has been taught to desire its products in the form of cigarettes. The millinery interests of the United States have created a demand for eleven million dollars' worth of milady's hats every ninety days. "I don't let my little son play in here" (a room packed with toys) "because it seems to tire him," was the confession of a wealthy father who had so imposed every new toy upon his child that the child had been literally robbed of the play-spirit. He had become like many adults, devitalised in his creative spirit by the mere attrition of things. Vanity Fair has successfully multiplied the demands of every sense we possess. "Getting and spending," says the poet Wordsworth, "we lay waste our powers." Is it any wonder that two such souls as Christian and Faithful bent on the freedom of the mind and the soul, should taunt the traders of Vanity Fair by manifesting complete

freedom from the need of their wares? Spinoza achieved such exhilaration from his pursuits in philosophy that he refused an imposing endowment from an English lord because he had no time to handle the money. Such freedom is often misinterpreted as bondage.

But compare Spinoza with any average society woman under the bondage of her social contracts. The time she spends on self-adornment, the number of individuals she must employ to the end of her adornment, the constant losing of herself in a never ceasing round of social calls which must be kept up; never at home with herself, bored to death by her own company. Who has achieved freedom? Who makes the genuine contribution to the society of Vanity Fair? He that lost himself to society is still with us. At least we have several volumes of Spinoza's contribution to life on our book shelves.

In the world of art, music, literature, science and religion we have the inhabitants of a world in, but above, the social limitations of Vanity Fair. Apparently detached personalities like Jesus and Socrates have left to society its genuine and lasting values. True they sought to limit, rather than enlarge, man's wants for the ephemeral wares of Vanity Fair, but they created and substituted finer values and brought into the market-place of life means of higher exchange which do not rob man one whit of his elemental needs.

What logic can there be in the persecution that

the citizens of Vanity Fair inflict upon Christian and Faithful because in the refinement of their aims and purposes in life they have risen above what are considered the legitimate needs of society? Is it that they sense a slavery from which they would fain be free? What right has the pleasure-seeker to look with disdain upon one who finds his joy in rising above and deliberately refusing the sensuous appeals of life? Why is such a course in life regarded as narrow by Vanity Fair? There surely cannot be any higher goal than making the life we possess more abundant. What is narrow about the true Christian? Is freedom to be found in an unhampered indulgence of the sensuous? Ask the Stoic; for that matter, ask the Epicurean.

The Greek Epicurean sought his pleasure under the restraint of economy in indulgence. Is freedom to be found in multiplying one's possession of things? Ask those who have acquired abundance in the things of this world and they will tell you the frontier of enjoyment begins at the point of acquirement. Christian and Faithful introduce an inevitable disturbance at the banquet of Vanity Fair. They are the symbols of that inner life of man which rebels at being reduced to a purely sensuous plane. John Stuart Mill claimed man can only be happy as a man.

There is, however, a deeper significance in the spiritual detachment of Christian and Faithful from the vanities of Vanity Fair. The central teaching

of Christ is that worldliness is a stupid provincialism. It is not so much that it is sinful as that it is so absurdly limited. It limits man to the automatic enjoyments of a transient existence. It limits his career to the temporal. Man's pleasures are always in danger of being swept away. He is still tormented amid the satisfaction of his immediate desires with a "spark that disturbs the clod." If man is presented with an ever illusive ideal in the realm of his spiritual aspirations he certainly meets with limitations in the pursuit of sensuous satisfaction. At best in the realm of the sensuous he must exercise a restricted economy. In the face of life's taunting aspirations and its refusals the Stoic says, be strong! meet life's refusals with your own refusals. "It is easier," claims Seneca, "and more tolerable, not to acquire than to lose." Diogenes so lived that nothing could be taken from him. Buddha, too, faced this Sphinx and concluded that all aspiration was the root of man's sorrow. So Buddha warns against all desire as being in itself the root evil of life.

Arthur Schopenhauer at one time in his life regarded all life as purely circumstantial and claimed that man must kill the will to live, as life itself was but the product of blind will. Stoicism says, do not acquire; Buddhism says, do not desire. Jesus Christ finds the deeper view of life consists in regarding this life as but the doorway to a higher. He claimed man is tormented with the apparently un-

reachable because there is no finality in this present stage of our moral and spiritual evolution. The dissatisfaction a man feels with the temporal order of things is but the testimony that man is launched upon an infinite career. That man drinks of every stream of his sensuous life and thirsts again is the surest mark of the eternal in him.

Out of the very denials of life, those who have sensed the mark of the Infinite upon them have been the most productive in their contributions to the well being of society. Robert Louis Stevenson was denied from his youth what might have been regarded the normal pleasures of life. His life was one long fight against sickness. Panting for breath he was forced to do his work reclining upon pillows. He was exiled to Samoa for fourteen years. Out of that banishment came *Treasure Island*. His stories are full of the flush of the adventure of life. From a bird that had no capacity for flight we receive the most thrilling stories of life under the open sky. Where now is the economy of Vanity Fair? What inspiration could Robert Louis Stevenson have found in regarding life from the standpoint of its immediacy? If it must be stated in drastic contrast to the policy of Vanity Fair he found his conquest of this life under the wistful inspiration of that world to come. Despite the scoffs with which the phrase has been greeted, the only successful worldliness is an other-worldliness. Any lesser conception of life reduces man to the simile of a ship

without a rudder. It is in the long view of life, the eternal view, that men achieve their highest. It is not that they become indifferent to the passing phases of this world's life but that they invest them with new meaning and rescue from them eternal rather than ephemeral values. It is their spiritual detachment from the world which secures its life to nobler issues. Their denial of the world is not a fleeing from life, but the substitution of higher and more permanent values in the place of the more immediate.

The Christian life is a detached life in the sense that it refuses to settle down in contentment with the passing phases of its earthly career. It regards this world as the outer court of the world to come. There is nothing permanent or final in any stage of man's evolution. Man evolves because his present state stands related to a higher one. His detachment from the temporal values of Vanity Fair is the price of his higher freedom. Christian and Faithful are but symbols, in their attitude to the worldly and static condition of Vanity Fair, of the economy of man's evolution.

"What have I to do," says Mohammed, "with the comforts of this life? The world and I . . . what connection is there between us? Verily, the world is no otherwise than as a tree unto me: when the traveller hath rested under its shade, he passeth on." One of the unwritten sayings of Christ found written upon a Mohammedan mosque, reads thus:

"Jesus, on whom be peace, has said: 'The world is merely a bridge: ye are to pass over it, and not to build you dwellings upon it!'" This saying is most characteristic of the teaching of Jesus Christ. He challenged men to answer Him as to whether the world was an end or a pathway. A permanent dwelling-place or a bridge? Those who have made their spiritual contacts and have been the world's impregnators of good have regarded it as a bridge. They have gathered their inspiration to live and to die for their fellow men in the contacts with the unseen. The history of their lives reveals their apparent detachments from life: "In the world, but not of the world," has made them most useful to the world.

Christian and Faithful are made to pass through Vanity Fair that they may leaven its life with more permanent values. In their refusal to barter in the temporal values of Vanity Fair they have sought to enrich their fellow men with the more permanent values of life. They desire, not escape from association with their fellow men, but from the vanities which unfit them for a finer social and spiritual intercourse in life.

William James in his chapter on Saintliness in *The Varieties of Religious Experience* has appraised from the standpoint of a psychologist the social values of the saint. He says, "The best fruits of religious experience are the best things that history has to show. . . . The highest flights of char-

ity, devotion, trust, patience, bravery, to which the wings of human nature have spread themselves, have been flown for religious ideals. . . . The man who lives in his religious centre of personal energy and is actuated by spiritual enthusiasms, differs from his previous carnal self in perfectly definite ways. . . . Magnanimities once impossible are now easy; paltry conventionalities and mean incentives once tyrannical hold no sway." What the world regards as denials on the part of the Christian are not really denials. Christian and Faithful look sombre enough to the pleasure-seeking group of Vanity Fair, but they possess a joy that can stand the shock of any circumstances, and it is the secret of this inner support to life which they would offer upon the market-place of the Fair.

Christian and Faithful meet not only with rejection but open persecution. Christian is imprisoned for some time and Faithful is put to death. The predatory life of Vanity Fair has received a rude shock from their presence, and not sensing the values of the new life which Christian and Faithful had brought to them, they were loath to lose the smaller values which possessed them. It was a most natural reaction on the part of the citizens of Vanity Fair. The values of the Christian life cannot well be demonstrated to those outside of the experience. The inner supports of the new life in Christ are a purely personal affair. The renunciations the Chris-

tian makes are regarded as foolishness and lack of foresight. They see them as men stripped of the natural joys of life, without sensing those inner joys which are always born with complete mastery over self.

Their stay in Vanity Fair has not however been fruitless. The quiet and persistent example of the Christian is never fruitless. There is a fundamental reason why it is never entirely lost upon the world. The appeal which Christ makes through His followers is patterned upon the deeper needs and capacities of man. Christ saw men as gods. "Jesus answered them, Is it not written in your law, I said, Ye are gods?" * He was confident though men might become restless and resisting against the challenge of His idealism, they could never finally reconcile themselves to any lower estimate of their possibilities. The leavening process will continue as long as the few do not lose their identity in any compromise with the world. The Christian "separation" from the world is, after all, their only means of influencing the world. Christ saw them as "The salt of the earth"; "The light of the world"; "A city set on a hill." The Christian is sent for this threefold ministry of preservation, illumination, and witnessing. It has been this constant and conspicuous witnessing which has kept alive the Christian faith with its final hope concerning the destiny of man.

* John x.34.

"Brave Faithful, bravely done in word and deed;
Judge, witnesses, and jury have, instead
Of overcoming thee, but shown their rage:
When they are dead, thou'lt live from age to age."

The impact of the lives of Christian and Faithful was not lost. *Christian went not forth alone, for there was one whose name was Hopeful (being made so by the beholding of Christian and Faithful in their words and behaviour, in their sufferings at the fair) who joined himself unto him and, entering into a brotherly covenant, told him that he would be his companion. Thus, one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian in his pilgrimage. This Hopeful also told Christian that there were many more of the men in the fair that would take their time and follow after.*

XIX

MR. BY-ENDS

The Man Whose Reach Never Exceeds His Grasp

AS Christian and Hopeful are leaving Vanity Fair they overtake one who is apparently journeying in the same direction. His name is By-ends and he came from the town of Fair-Speech. In a revealing paragraph By-ends records his ancestry. *My great-grandfather was but a waterman, looking one way and rowing another; and I got most of my estate by the same occupation.*

It is significant that Christian met By-ends on the level plain outside of Vanity Fair. He could not have been introduced to the pilgrim journey at either the Wicket Gate, the Cross, or the slopes of Hill Difficulty. By-ends has escaped the threefold challenge of the Christian life.

The Wicket Gate is a symbol of sincerity in purpose; the Cross the symbol of self-surrender, and Hill Difficulty the symbol of the will to effort. By-ends rejects them all, and utters a comment to his own condemnation in his reaction against Christian and Hopeful. *It is true,* says By-ends, *we somewhat differ from those of the stricter sort, yet but in two small points: first, we never strive against wind and*

tide; secondly, we are always most zealous when Religion goes in his silver slippers; we loved much to walk with Him (Jesus Christ) in the street, if the sun shines and the people applaud Him. In further criticism of Christian and Hopeful, By-ends continues: *Why, they, after their headstrong manner, conclude that it is duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap; and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men are against them, but I am for religion in what, and so far as the times and my safety, will bear it. They are for Religion when in rags and contempt; but I am for Him (Jesus Christ) when He walks in His golden slippers, and in the sunshine with applause.* It is obvious that where by-paths of ease are to be found, By-ends is never found wanting.

In his own comment, By-ends regards the natural instincts of man as the unerring guide on all moral and spiritual questions. It is cause for wonder that By-ends should even consider an ideal which will challenge to the hilt every one of his predatory instincts. Why does he even make a gesture toward an ideal which will only tend to spoil the natural enjoyments of his primitive life? Is By-ends afraid to remain irreligious or is he a hypocrite? I think we shall discover in our analysis of this character, which we cannot help but hold in derision and at the same time with personal concern at our own possible re-

flections in By-ends, that he is not really hypocritical in any determined conscious way, although he presents very grave moral contradictions.

The most obvious characteristic of By-ends is that of taking the by-paths of life as ends in themselves, rather than means to an end. The tragedy of his life is in seeking a certain goal which he can never reach. The main issue of his professions are always set aside for the more immediate gains of life. The end of life itself is lost in its by-ends. He is waiting for wind and tide to take him to his projected goal, but does not recognise that wind and tide are necessary to fit him for the achievement of the Christian ideal. Any capacity we possess is the product of the pressure and hazard of wind and tide. This universe is not perfect in the sense of being a final product. The Creator left a few sharp corners here and there to try the metal of man and give man his opportunity at the creative task. Robert Browning in his Rabbi Ben Ezra hinted the moral and spiritual purpose of a strenuous universe:

"He fixed thee 'mid this dance
Of plastic circumstance,
This Present, thou forsooth wouldst fain arrest;
Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently impressed."

The call which comes from man's environment to

resist and grow, is after all a self-created challenge. It is the vocalisation of the inner urge of life. He must answer it or die. Here is a universal law and a corresponding urge in the human soul. The law of growth is everywhere the capacity for resistance. From the tadpole to the towering genius the law is the same. Nothing that has movement escapes its challenge. When life becomes passive, inferiority and decay result. Physical growth waits upon physical resistance; mental growth is attained at the expense of mental effort; spiritual growth lies up the steep ascent of "Hill Difficulty." Parasitism is always a form of degeneracy.

Once the parasite life is secured, away go legs, eyes, ears, digestive powers. Carlyle's philosophy was directed against all human forms of parasitism. "An idle life," says Goethe, "is death anticipated." Better a man be tortured at the stake of public opinion than die the living death of parasitism. By-ends in rejecting the challenge of the wind and tide rejects the only principle of growth. He does not see the ghost of death in what Browning would call his "ghastly smooth life." Robert Browning, Goethe and Carlyle all saw their opportunity for growth and expansion in the very ruggedness of man's contest with nature.

"And so I live, you see
Go through the world, try, prove, reject,
Prefer, still struggling to effect
My warfare; happy that I can

Be crossed and thwarted as a man.
Not left in God's contempt apart;
With ghastly smooth life, dead at heart,
Tame in earth's paddock as her prize."
—Robert Browning.

These giant souls welcomed the disturbing element in man, as his endowment. They knew man was not created to enjoy a calm sea, or a level plain, or a floating existence. Behind the prison door of his physical life and his bodily sensations, there is his soul endeavouring to break asunder the bars and escape on a higher quest of life. All this movement, on the part of By-ends, away from the soul to the circumference of things is but a testimony of unrest, a flight from the very means by which he could continue to grow and expand. The only freedom in the world is the freedom which comes through a vigorous and dynamic expression of the creative faculty of man.

By-ends has never heard "the soul's laugh of derision" against that silence which rejects the highest goal for a mere temporary comfort. Every martyr has that laugh in his soul. Do we pity the dying martyr with his body burning amid the flames of hatred and persecution? Is our pity well-placed? What do we know of the higher raptures of the martyr's soul? Do we look with pity and perhaps contempt on Henry Suso because in constantly denying his body he found freedom for his soul? Do we even find freedom for the body in the denial of the

soul's life? In rejecting the higher resistances of life do we not become "the hacks of invisible riders"? The man who pursues a policy of the "line of least resistance" will daily increase the number of problems he cannot solve. He increasingly renders difficult that which he daily avoids. Every act of the will which causes us to respond to the higher challenges of life adds economy to effort and makes willing servants of both body and mind.

By-ends subjects himself to a false economy of life by constantly avoiding that which would in time render comparatively easy an ideal which he permits to disturb him. To take the by-paths of ease when the inner call is to effort robs the by-paths of their comforts and leaves within the soul a restless seeking after that which is never sought. If the universe exists in order to grow a soul the economy of life would suggest we subject the instrument of the soul to the main purpose of life. Any other viewpoint of man's relation to the universe would make men in the words of Emerson, "seem as though whipped through this world." Our very attempt to escape this call to conquest is a testimony of its disturbing presence.

The truth about By-ends is that he permits religion to humbug him. Professor Troeltsch admirably states the case: "The special characteristic of our modern consciousness resides in the insistence both upon the Religious, the That-world Ends; and upon the Cultural, This-world Ends; which latter

are taken as ends in themselves: it is precisely in this combination that this consciousness finds its richness, power and freedom, but also its powerful interior tension and its difficult problems." Those however who have tempted the higher resistances of life have testified to deeper raptures and greater freedom and even less tension that those who sense the deeper urge but reject it. There is a place in life where all its passions and lower urges are completely sublimated to higher ends. Jesus Christ presented to the world that complete unification of the divided self. He is the symbol of our unity with an order of transcendental values. He manifested in His own life the economy and power of accepting the universe as organised for the spiritual development of man. In a most suggestive and sublime paradox He claimed, "My yoke is easy, and my burden is light."

It is an irksome road which By-ends travels. In taking the by-paths of his religious goal he is forever to be tormented with the ideal without the higher energies which are always released the moment the challenge is squarely faced. Plutarch in his account of the "daimon" of Socrates speaks of the influence of a Superior Being upon the mind of the sage, "whose holy temper fitted him to hear this spiritual speech which though filling all the air around, is heard only by those whose souls are freed from passion and its perturbing influence." This region of the soul's stored up energies is altogether

unknown and unexperienced by all By-ends. In consequence By-ends is never restful as a sinner or a saint. He flees that which he pursues; that is the moral contradiction, alas, too common with us all.

There is no desert land so bleak and barren as the borderland of indecision. It is the most unhappy of all states of consciousness. Joy is the reward of the unified purpose. And there can be no security where there is not either a state of joy or of blessedness. The more I consider the Christian life the more I am convinced its security consists in the joy we find in such a life for its own sake. If Christ was a "man of sorrows," He found supreme peace and blessedness in the burdens which He took upon Himself. Surely there can be no security for man in a state wherein there is a constant sense of loss and none of gain. In such a state his mind will dwell rather upon his losses than his gains.

Furthermore, it is a spiritual contradiction to sustain our losses with fortitude, because of some ultimate reward. In such an attitude we render fruitless our present life and unfit ourselves for the proper appreciation and enjoyment of the kind of reward which follows such a bargaining spirit in the spiritual realm. There is no virtue that is not its own reward. We must enjoy the wind and the tide if we are to experience finally the achievement of the harbour. "Count it all joy," says the Apostle James, "when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." The

seed-plot of the fruits of life is in the very circumstance from which we would fain be free. The ultimate joy and conquest is not in the escape from these circumstances but in and through them.

St. Paul in one of his most exalted passages points to the source of sustained effort in the most trying conflicts of circumstance: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." *

Finally, By-ends meets his fate. The solicitation of Demas the King of the Silver-mine, that By-ends together with his companions, turn aside from the narrow way for the comforts of certain temporary luxuries meets with a ready response. And, says Bunyan, *whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise of these things I am not certain; but this I observed, that they never were seen again in the way.* By-end has finished his career on the by-path of self-ease.

* Romans viii.35-39.

XX

DOUBTING CASTLE

Whose Walls Are Only As Thick As We Think Them

ONE of the most impressive symbols on the landscape of the pilgrim journey is that of Doubting Castle where dwells Giant Despair. The Castle is well placed in the book. It is located at the end of a by-path which leads from a juncture in the road where the pilgrim journey becomes somewhat rugged after a smooth passage. The chapter is one of the outstanding contributions of John Bunyan; it is a keen analysis and diagnosis of one of the distempers which afflict all Christian pilgrims at some part of the journey on the uplands of the soul.

Even the most stalwart at times finds himself a prisoner in Doubting Castle. These times of imprisonment as Bunyan indicates, are the most unfruitful of our experience when they bring us under the torment of Giant Despair. Here we experience the "fear that kills: and hope that is unwilling to be fed." Byron ended his life under the torments of Giant Despair. "Hark!" says Byron, "to the hurried question of Despair: Where is my child?—an Echo answers—Where?" Nothing constructive is

ever born in Doubting Castle and we shall do well at this point of Bunyan's story to heed his advice "and lay my book, thy head, and heart together." We shall do well to carefully consider that kind of "doubt which is brother devil to Despair."

Bunyan is not here referring to what Shakespeare called "modest doubt . . . the beacon of the wise." Nor to the doubt of which Tennyson spoke in his familiar lines:

> "There lives more faith in honest doubt,
> Believe me, than in half the creeds."

There is a kind of doubt which is the shadow of truth. A doubt which speaks of a vigorous and not an easy-going faith. Both science and philosophy have progressed in the hands of the great intellectual doubters. Thirty years before Bunyan was born, in the little town of La Haye, in France, one by the name of Rene Du Perrot Descartes committed one of the most daring deeds on record. He had been schooled in a Jesuit college.

No one would have prophesied that this carefully trained Jesuit would set the world its problems. His schooling surely would have safeguarded him from ever departing from the traditional and beaten path of orthodox thinking. If one is tempted to ask if any good thing can come out of Nazareth, surely with more wonder we would question that any such thing as freedom could come from a Jesuit college.

It is common to think of men being called to preserve the faith, but it is most uncommon to find one called to the ministry of doubt. The title, "Defender of the faith," had been conferred upon those who had kept secure, established truth. But Descartes rebuilt the world of man's thinking through a process of intellectual doubt. Descartes was the classic doubter of his times. In this ministry of doubt he rescued from the dark tomb of tradition, freedom for human intelligence and sent men out once more as pioneers after truth. To-day we have advanced far beyond the little Frenchman in solving the problem of mind and matter and man's relationship in general to the universe, but the truth we have discovered must be dated back to his capacity for intellectual doubt. Bunyan did not refer to intellectual doubt as a sin. There is a deep-seated faith in honest doubt; faith in man's constitutional need of the truth. Honest doubt is a vindication of the integrity of man. It is a form of deep respect and worship which he offers to his Creator. It is a sort of tribute he pays to truth.

Neither is the doubt which is sin and leads us to despair, the wistful inquiry which is often prompted in states of disappointment. John the Baptist, imprisoned on a lonely promontory on the shores of the Dead Sea, expressed a doubt, perhaps he had been mistaken in heralding Jesus Christ as the Messiah, but his question of apparent despair was testimony to a deep and abiding faith. What he really

meant in his inquiry, "Art thou he that should come, or do we look for another?" was: Are you the Christ or shall I have to wait a little longer till faith becomes sight? He expressed in his apparent despair the acme of sublime faith. John knew he was right with respect to God and His intention to redeem human society, but he wanted to know if he was right concerning Jesus. What he meant was: Is the Messiah here now or must I wait? His doubt expressed a faith which surmounts demonstration and is willing to continue on the strength of a promise. When our doubts are followed by a wistful pause, they are the spiritual precursors of hope rather than of despair.

Doubting Castle however lies in the forbidden bypath. Giant Despair is never found on the "strait and narrow way." He is not permitted to go forth beyond the confines of his castle. He is restricted in his tyranny to certain moods and conditions, whilst Apollyon is a symbol of temptation itself. Giant Despair in Doubting Castle does not represent temptation, but sin. Apollyon is met on the pilgrim highway; but Doubting Castle stands off the highway. One feels no sense of shame at meeting Apollyon, but in the dungeon of Doubting Castle, Christian and Hopeful *had but little to say, for they knew themselves in a fault.* There is a form of doubt then according to John Bunyan which is sin and leads to the inactivity of despair. A careful inquiry into the circumstances which caused Chris-

tian and Hopeful to take the By-path to Doubting Castle will reveal the nature of this sinful form of doubting.

After leaving By-ends *they went on their way to a pleasant river; which David the king called "the river of God," but John, "the river of the water of life."* Here they walked with delight, and found the journey enlivening to their weary spirits. Here they both broke forth into song:

"Behold ye how these crystal streams do glide,
To comfort pilgrims by the highway side;
The meadows green, besides their fragrant smell,
Yield dainties for them: and he that can tell
What pleasant fruit, yea, leaves, these trees do yield,
Will soon sell all, that he may buy this field."

It was to them an experience wherein they would be content to dwell and spend the rest of their days, but Bunyan forces his pilgrims again out on the open road. And as they journeyed, the river and the way for a time parted, *at which they were not a little sorry.* The way from the river was rough, and making a reference to the desert march of the Israelites from Egypt to the Promised Land, Bunyan says, *so the souls of the pilgrims were much discouraged because of the way.* A little to the left of the road was a pleasant path which led into By-path Meadow which led eventually to Doubting Castle.

It was the ruggedness of the highway to life, after the peaceful retreat by the "River of God," which caused them to turn aside into By-path Meadow. They had lost by the "crystal streams" their zeal for adventure and now doubted that the sterner aspects of the journey could stand related to its more peaceful episode from which they had just come. They had for the time being associated a certain calm and peaceful emotion as the exalted end of Christian purpose. They had failed to see that the retreat had been provided as a discipline for the more rugged days ahead, rather than as an end in itself. The experience is a very common one and prompts most of our problems concerning the goodness and the providence of God. Those who have sought in religion a refuge from the stern duties and realities of life, and escape from life's commonplace duties and social responsibilities, will find themselves both evasive and despondent when faced with difficult circumstances which involve a trial of their faith. It is then they ask in despair, "Is the providence of God to be found in such a sacrifice?" A great many of our problems are due to the attempt to escape the ethical challenge of life. The very ruggedness of many a passage in life tempts us not only to turn aside into By-paths Meadow but to question if God can permit His creatures to be so tried and buffeted in the process of character development.

The problem is a very old one, and found its early prophet in Epicurus, and its later form in utilitari-

anism. It is the doctrine that pleasure and goodness are identical. By-ends is Bunyan's symbol of a thorough-going hedonist, and the untimely end to which By-ends is subjected is Bunyan's argument against hedonism. He developed his body and lost his soul in the process of confounding the good with the immediately pleasurable. It is questionable whether we can ever become conscious of the high destiny to which we are called without a resisting element in our environment. Life itself is the product of a vigorous struggle; the power to conquer was born in the attempt to conquer; the power of adaptation was generated in the constant need for adaptation. The life which glides smoothly on has no high destiny. But for the rugged turns in the road, Christian and Hopeful would have reached a plateau on which they would have escaped all further effort, but would never again "make haste enough to live."

> "Defend me, therefore, common sense, say I,
> From reveries so airy, from the toil
> Of dropping buckets into empty wells,
> And growing old in drawing nothing up."
>
> —Cowper: *Task.*

It was the rejection of a rugged passage in the journey which landed Christian and Hopeful into Doubting Castle and under the torment of Giant Despair.

To turn again with willing steps to the parting of the road where the problem was evaded is the way out of Doubting Castle. Bunyan suggests a place where Giant Despair has no power. It was on one occasion when Giant Despair came to torment Christian and Hopeful in the dungeon that he fell into one of his fits and was helpless and powerless; *for he sometimes, in sunshiny weather, fell into fits.* It is no small part of the equipment of life's sterner conquests that a disposition weighted on the side of cheer be cultivated.

The great crises of life are best prepared for, by cultivating a "sunshiny" attitude towards the common tasks of the common day. And indeed this attitude to life must be no mere disposition but the philosophy of the Christian. The conquest of life is found in the very joy of living. To find God at the heart of the universe, and at all its rugged corners, is to remove all sense of fear and distrust from life. It is said of Horace Bushnell that "even his dying was play to him." He knew the universe existed for him and death, too, was part of the process of release. It is the vigorous and all-conquering soul which turns the rebuffs of the world into a gymnasium for the soul. Every day to Emerson was the best day of the year. It is when we steer with courage and hope toward every problem that confronts us, that the utmost shock in life becomes a surprise of grace.

It was after a season of prayer, in which again he

made his contacts with the Providence he had doubted, that Christian discovered a Key in his own bosom called Promise that was matched to any lock in Doubting Castle. The Key was in his own bosom. He had learned there was no philosophy in despair. It did not answer the problem of the rugged contest with life. Despair had come from his own bosom, and deliverance significantly is found at the same source as despair. Despair like deliverance is, after all, a state of mind. We can entertain either consciousness at will.

John Bunyan is most careful to indicate that the "Key of Promise" was all the time within the reach of Christian. Hope and deliverance are just as imminent as despair. The difference between despair and hope is the difference between points where the mind is focused. Despair is that state of consciousness which is focused upon limitation and the tyranny of circumstance. Whilst our mind is centred upon the dungeon walls there is no way of escape. Walls are just as thick as we think them. It was because Christian found a difficult part in the road that he attempted to escape that difficulty. We can never escape that which we create. From the environmental standpoint this little ruggedness in the road could not compare with "Hill Difficulty" which Christian in his own words did "covet to ascend;" but there was a distinct difference in his state of mind on these two occasions. "Hill Difficulty" came soon after the Cross experience, but the

rugged road came after a peaceful episode in his life. There was a distinct difference in his state of mind which made the level road though a little rugged, more difficult than the towering hill up which he had to climb on hands and knees. Did God create the universe the enemy of man, to subdue him, taunt him, laugh him in the face? "Hill Difficulty" says no; "Doubting Castle" seems to say yes. But even Doubting Castle makes the same reply as Hill Difficulty when Christian finds the Key in his own bosom.

The outside of Bunyan's dream is most disappointing; the inside of the dream is most illuminating. All his imagery is created out of the forum of the mind. Every figure on the landscape of the pilgrim journey is a state of consciousness. *Pilgrim's Progress* preaches the gospel that man need make no escape from that from which he is free in his mind. In truth his pilgrim never left the City of Destruction. Bunyan's pilgrim (himself) was a pastor of a Baptist Congregational Church, maintaining a most intimate contact with the social environment of his ministry. This same pilgrim was imprisoned and made his escape in prison by giving to the world one of the finest and most heroic stories of self-conquest ever penned by man.

Bunyan is insistent in his gospel that the universe is man's servant. A state of mind will liberate him in any circumstance. Man is the centre and not the servant of creation. All things down to the

smallest detail in his environment minister to him. My attention is drawn at this moment to two silk curtains which sport with the breeze through an open window. When I look upon these curtains from the standpoint of man's relationship with the universe I am amazed at the number of silk worms and the toil of years which gave them to me. The elemental life of the universe is interwoven in these fabrics. Generations of a lower form of life produced them for me, and they are a parable of the universe at large and my relationship to it.

Possessing as I do a controllable state of consciousness I am free or bound in any state. The Key to any condition is within my own bosom. I may look at dungeon walls or look through them and beyond them. But I must first make my contact as Christian did with God, with Reality, with the Heart of the universe. It is from this source comes that renewing of the mind which leads to transformation. It was a great discovery that Christian made when he found the Key within his own bosom. *What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty!* It was on this discovery that Giant Despair *felt his limbs to fail, for his fits took him again, so that he could by no means go after them.*

XXI

THE DELECTABLE MOUNTAINS

Life Viewed Against the Morning Sky

SOON after their escape from Doubting Castle, Christian and Hopeful came within sight of the Delectable Mountains.

"Mountains delectable they now ascend,
Where Shepherds be, which to them do commend
Alluring things, and things that cautious are;
Pilgrims are steady kept by faith and fear."

Delectable Mountains quite naturally represent the escape from Doubting Castle and Giant Despair. They are the symbolic achievement of a sense of freedom and exaltation after a dark period of struggle and doubt. Here the pilgrims experienced what William Cowper, the poet who was often in the control of Giant Despair, calls "a season of clear shining to cheer it (the soul) after rain." Delectable Mountains are spoken of by Bunyan as a place of *gardens and orchards, vineyards and fountains of water.* Here dwell a goodly fellowship of Shepherds whose names are Knowledge, Experience, Watchful and Sincere. They are the permanent residents of

the Mountains and the friends of all who seek to dwell on the uplands of the soul.

Delectable Mountains offer Christian and Hopeful the telescopic view of life and its problems. That telescopic view is the height the soul achieves by sounding life's depths. The superficial know neither height nor depth; they live on the unstimulating plateau where neither problem nor solution, suffering nor exaltation, are ever courted. They have acclimated themselves to a dull and fruitless uniformity. Their world is without surprises because it presents neither the possibility of a Doubting Castle nor a Delectable Mountain. It has neither burden nor deliverance; no Hill Difficulty and no House Beautiful. On the other hand, the Christian life is one of heroic conflicts. Its stage is set amid the most contending emotions within the human soul. If the Christian Way is a "straight and narrow path" it is because it is a way of life stripped of all fruitless non-essentials. It is uniform in its ideals and presents to man a steady upward climb. If it is a call which drags us through the Slough of Despond and presents us with a Cross and a Hill Difficulty, it also offers a House Beautiful and the Delectable Mountains. Every valley in Christian's experience leads to a mountain from whose height new hopes and encouragements are gained.

The Mountain is the place of a certain detachment. A glorious isolation, where the soul on times, may catch itself without a sensation. Herbert Spen-

cer claimed that he had never "caught his soul without a sensation." It was his final dictum on man's limitations. No doubt Herbert Spencer spoke for himself and a great number of the human family. Certainly those who take the "by-ends" of life as ends in themselves will never catch the soul without a sensation. But there is always the danger of universalising our solepsisms. Robert Blachford, who for many years championed the cause of atheism in England, claimed that because he had never felt the need of prayer, therefore prayer was a fallacy and an illusion. Later in life Mr. Blachford discovered thousands of people who could with equal conviction claim that they felt the need of prayer and therefore prayer to them was a real need of life. He had met a few souls from the Delectable Mountains whose lives gave evidence of "unseen attachments" which gave them an ineffable courage and mastery over the problems of life. Mr. Blachford to-day is a Christian.

If we as humans are alike in our potential capacities, we must be careful to make a broad inquiry into human experience before closing accounts with ourselves. The Shepherds in the Mountains are part of the human family; they have their report to give before the book of human experience can be called a final account. The Shepherds are to be numbered among those who have left the cave-life where Plato found men mistaking their shadows cast upon the walls in the cave for their real selves. Some

few, claims Plato, have climbed out of that cave-life, and in climbing towards the sunrise have seen themselves in a new light. They have become detached from the shadows of sensation and have seen themselves as entities upon this planet.

Life must be viewed against the morning sky as well as in the crowded valley in order that the picture be complete. We have perhaps all had those brief periods of exaltation when certain dark facts of experience are seen as the disillusionments of life. Those who have walked in the morning air of the Delectable Mountains report a new grasp upon themselves as real and separate entities. Some people are never alone. They flee solitude lest they come into too close range with themselves. The moment of solitude is the introspective and challenging moment of life.

It was in the detachment of the Mountains that Christian and Hopeful gained the larger synthesis of life which sees everything keyed to the will of the Highest. In those detached moments they caught a glimpse of a grand cosmic completeness running through the whole of life. Here they saw the meaning of the valley experience. No experience can be self-revealing until one is able to stand above it and view it in perspective. Who have been the great discoverers of the world's cosmic laws? Not the so-called practical men whose hands are ever busier than their heads, but those giant minds who have learned to detach themselves from the fluctuating

circumstance and who view no one event in life apart from its interrelatedness. Sir Isaac Newton discovered a universal law because he could not see a falling apple as a solitary event. He saw in the falling apple that which held the solar system to its appointed place. One isolated fact from the Newtonian standpoint is a sufficient laboratory for a universal exploration. It is when we get the detached view of things as did Emerson, that we see this world as phenomena and an evidence for an unseen order. It was on the mount called "Clear," Christian got his first glimpse of the Gates of the Celestial City. It was this long view of life which set in a new light all the experiences of the valley. It related the finite to the Infinite, time to eternity, the part to the whole.

The opposing viewpoint of life, which is the viewpoint from the valley, is that this world of ours is a vast chaos of isolated, unrelated and conflicting facts. Parts unrelated to a whole. Torn threads that belong to no garment. If, on the other hand, there is a measureless and Infinite Intelligence behind the scheme of things, what ratio between extremes parted by an interval so measureless can there be? How can the part help us at all to explain the whole? Yet, is it not conceivable that even though there be a vast and infinite reach in size between two objects, they may be one in quality? The drop at least can be identical with the ocean in quality. A single snow-flake contains all

the qualities of a blizzard of snow-flakes. The difference in size between objects is the smallest part of their difference from the viewpoint of modern science. The universals of science have been discovered in a single test-tube. The atomic structure of the universe was a generalisation from a single molecule of matter. It is no greater leap in thought to posit a universal Intelligence behind and in all the partial intelligences in the universe. Man insists unconsciously upon completing every partial circle he finds.

Give the astronomer the curve of a planet and he will find himself inevitably constructing the full orbit of that planet. Give a mathematician the first term in a geometrical progression and he will seek to draw out the whole series. What impresses Einstein is the relativity of things. It is this vast interrelatedness of all things which catches our intellectual breath and robs life of its apparent insignificance. Einstein has given us a reassurance of fundamental order and unity in the universe. Applied to human life, it means we all stand interrelated, and this interrelated part stands further related to a unified and undivided whole. The history of scientific discovery is a biographical sketch of the conclusions of minds that were able to see life as a whole and discover the movements and meanings of its parts in the light of the whole.

It is these Mountain souls who have brought to the life in the valley a disturbing wistfulness about

life. From the Delectable Mountains they have descended to the valley to see life in a new perspective. No man has disturbed human life more than Jesus Christ. No man ever lived a more detached life than He, and no man ever saw such possibilities in man as did the Christ. No man ever mixed more with elemental life than did Jesus, and never was a prophet more removed in life and thought from the circumstance of his times. The day was spent amid the seething disease and sin of men, the night in the lonely mountains where He gained anew His faith in the race He had come to redeem. His work was in the valley, His perspective on the mountain top. With Moses and Elijah on the Mount of Transfiguration; with the lepers at the foot of that mount. His power to heal, to transform, to redeem, came to Him in those detached moments when He saw clearly that invisible order to which all men stood potentially related. It was because in those lofty moments He had seen Himself as one with God, that He hastened to proclaim the same divine legacy for man.

The facts of life are the same to-day as they ever were, but great men have given them new meaning and new purpose. A clear crystal of calcite, or feldspar, placed in the path of the newly discovered Cathode ray, will shine with an orange light. Even when the ray is removed it will continue to glow for hours, as if red-hot, though the crystal is stone cold. Our fitful life undergoes a similar

change when viewed in the light of those radiant lives which once in a while visit us from the Delectable Mountains.

How then shall a man judge the import of his life? Shall he build his philosophy of life from his moments of pessimism, or from those moments when he finds himself in a state of exaltation? To claim the pessimistic viewpoint of life as the factual one, is to surrender the same claim for the optimistic view of life. The same circumstances have yielded both viewpoints to different individuals. The determining factor of our viewpoint of life is, after all, a state of consciousness. It is a state of consciousness which causes one man to see the open door of spiritual release in every circumstance of life; another sees in those same circumstances a barrier to all spiritual liberation. The fact, in each case, is the negligible quantity. It is the slave of interpretation, and cannot maintain its own private existence. It has as many sides as the viewpoints brought to bear upon it determine. It is one thing from the viewpoint of the valley and another thing from the viewpoint of the Mountain. One man sees life as a whole, in all its interrelatedness, because he stands detached from the events of life; another sees life in part and is defeated because he stands too close to the event. The Delectable Mountains represent life at its utmost perspective and one is tempted to believe from its truer perspective.

XXII

LITTLE-FAITH

Who Needs Much Courage for Keeping Little Faith

THE episode of Little-faith is a most fitting contrast to the preceding chapter on the Delectable Mountains. Little-faith is the product of the valley. He is introduced into the conversation of Christian and Hopeful after their descent from the Mountain. They had now set foot again on *the highway towards the city*. Little-faith comes into the highway from the town of Sincere. He makes his entrance to the highway through a lane called "Dead Man's Lane," so called because here pilgrims were sorely beset by robbers. These robbers were three brothers whose names were Faint-heart, Mistrust and Guilt. Faced with these robbers, Little-faith *had neither power to fight nor fly*. He was robbed of all his money, but *the place where his jewels were they never ransacked, so those he kept still*. Little-faith in consequence, almost from the beginning of his journey, *was forced to beg as he went, to keep himself alive; for his jewels he might not sell.*

Literary critics have considered Worldly Wiseman the finest character sketch in the book; in my

estimation Bunyan is at his best in the character analysis of this present chapter. Little-faith is not only a most detailed and exact portrait, but he is made the medium of one of the wisest lessons of the entire book. Bunyan is so zealous to drive home his point and protect Little-faith from being misunderstood that for the first time he causes a sharp and reproachful rebuke to Hopeful from Christian. Hopeful cannot see the virtue which is so strongly marked even in Little-faith. Christian treats Little-faith with a kindly sympathy and a constructive scrutiny.

If we have been tempted to regard *Pilgrim's Progress* as a book of events which are purely objective, here at least we are arrested with the metaphorical character of the three robbers, Faint-heart, Mistrust and Guilt. They are too closely related to Little-faith to dwell in any place but his own bosom. It is always Faint-heart who attacks Little-faith. Mistrust is the lengthened shadow of Little-faith; and in a challenge so intimately related to what we know we ought to be, a sense of Guilt is the natural brother of defeat. Little-faith is therefore beset with enemies of his own creation.

When one proposes to deal with the ultimates of life, there is no other support than faith. All the so-called evidences which are offered as the proof of an unseen order are but the servants of faith. At best they are but the means to inspire faith. They can never be substitutes for faith. We must be will-

ing to trust to the limit that faculty to which the Christian venture stands so intimately related. Little-faith is just so much short of the full requirements for a triumphant success in a world which cannot by its very nature make response to the sensuous reports of sight.

The charge against Little-faith is that he renders himself inadequately equipped for a goal he sincerely desires to reach and indeed does make a brave struggle to attain. He is blameworthy in his own poverty. Faint-heart had even taken from him that which he could have kept had it not possessed him. Paradoxical as it may sound, it was his own little faith which necessitated the loss of that which he could have kept secure. Faint-heart took from him his travelling expenses to the Celestial City, so that *he was forced to beg as he went, to keep himself alive*. It is not to all candidates for the Christian pilgrimage that Christ calls for a wholesale surrender of both wealth and property. The utmost freedom is granted in those possessions of which we are independent. Faint-heart is never far away from those who cling to the material supports of life whilst feebly indulging a spiritual ideal. How can Little-faith find incitements to continuous effort in a realm where faith must ever be the main support? Little-faith is constantly denying himself that inspiration which would make easy that which he makes difficult because he is not completely liberated

from the desire for sensuous supports in a venture of faith.

But he is to be pitied rather than condemned. Few indeed, claims Christian, could have pursued the journey after being robbed of all material supports with such little faith. There is no want of purpose in Little-faith; he comes from the town of Sincere. He is rather to be admired that with such little faith he can muster courage to face the ever-recurring and self-created disappointments of the journey. Though he has lost all his material supports he still clings to that little faith which serves but to heighten his sense of loss.

It is a paradoxical attitude to maintain to the Christian ideal, but it is not without its marks of courage. It is difficult to judge between the spiritual stability of one who is held in the exhilaration of a more or less complete deliverance and one who is constantly plodding the upward journey ever tormented at every step of the way with a sense of loss; a loss of that which he has risked at so little conscious gain to himself. Little-faith is tormented with the ghost of his other self, but that ghost never completely dominates him. The little faith he had was held against great odds. It almost seems as though it took indeed a great faith for Little-faith to hold on to his little faith.

Yet, he is under no sense of distrust concerning the value of what little faith he has. It is clearly indicated in Christian's diagnosis of Little-faith that

though he had suffered much in the loss of his money—the material supports of life—he clung tenaciously to his "jewels." The "jewels" represent his little faith. Hopeful altogether misunderstanding Christian's analysis suggested that: *It is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself on his journey.* To which Christian replied: *Thou talkest like one upon whose head is the shell to this very day; for what should he pawn them, or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him.* Hopeful's retort that Esau sold his birthright which was his greatest jewel, for a mess of pottage, and why might not Little-faith have done the same thing in order to compensate for the loss of money, draws from Christian a reply which completely states the case of Little-faith.

Esau's want, says Christian, *lay in his fleshly appetite, Little-faith's did not so. . . . But Little-faith, though it was his lot to have but little faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more than to sell them, as Esau did his birthright.* Here Bunyan expresses a most sympathetic understanding of Little-faith. Esau did acquire a sense of gratification, and heeded not the price of his desire. Little-faith spurns, not with a sense of freedom, the immediate

satisfactions of life; but he enjoys not that which he feebly though with some determination seeks. Though haunted forever with a sense of loss at being robbed such satisfactions, yet Little-faith shrinks from repurchasing those satisfactions at the price of his integrity. He is brother to the man who cried in the presence of Christ: "Lord I believe, help thou my unbelief." A genuine humility about his own weakness saves Little-faith from losing the hold he has upon himself. He is neither sinner nor hypocrite, but lacking in abundance the good quality of which he possesses little.

Little-faith does not negate his good points with bad qualities, and from this standpoint he is to be favourably contrasted with many of our modern Esaus who claim they are completely unified in their pursuit of life. He does not commit the contradiction of the fat and short-winded business man who plays golf through the day for his health's sake and drinks too many highballs in the evening; who changes many times a day from a subway local to a subway express in order to save two minutes which he will more than waste every half-hour; and who builds himself a fine and spacious home into which he carries every evening the nerve strain of the contradictions of the day.

Most of us sin by continually negating the good we do. Though Little-faith lives at a strain he is economical at least in pursuing one general direction in his life purpose. Though he holds his "jew-

els" at great effort, yet he does hold them. He gains ground slowly but he never loses any ground he has gained. He spurns all compromises with life. He is weighted at least on the side of little faith so that though he moves forward with friction towards his goal, he always arrives in the end. The misgivings which torment him never subdue him. He never wavers from his main purpose in life, though he robs himself of joys that might be his in the pursuit of his ideal. His chief sorrow is that he can hold any regret for the possessions of which he was robbed. He does not desire to hold them in mournful remembrance, but that is his trial as long as he remains Little-faith.

From the standpoint of modern psychology Little-faith is of phlegmatic temperament and introvert in his mental type. Such people are always sticklers for carrying through to the finish whatever burdens they assume. Their ideals are always carried very much as a man would carry a heavy burden upon his back. They never manifest such sharp contradictions in behaviour as the sanguine temperament, neither are they so wholehearted in their philosophic attitude to life as the melancholic temperament; but they are always sincere and manage somehow to carry through their projects. Being phlegmatic, Little-faith can carry through his purposes on rather small capital. He can endure a great deal of sustained effort. It is his temperament which helps save him from wavering when faced with difficulties.

But being also introvert he is always creating very personal problems. The introvert mental type are purely subjective. They are most sensitive about themselves and their sufferings are very real to them. They differ from the extrovert type, who never know their problems or their failings. Little-faith being introvert is most conscious of all his failings but is of the type which rarely seek guidance and help from without their own experience. Bunyan therefore wisely suggests that Little-faith look without as well as within for inspirational guidance. He needs to see himself identified with another in purpose and strength; with "Great-heart," who had proved the risk and venture of faith as the most rewarding and exhilarating of all experiences. Little-faith needs to invest his little faith in association and identification with the all-conquering personality of the Christ. This is the new extrovert affection before which Faint-heart and Mistrust can no longer stand. It is only through such identification that Little-faith can become Great-faith. He needs to see his own common clay articulating as an all-conquering instrument in the hands of Great-faith.

XXIII

THE LAND OF BEULAH

The Wisdom of Christian Old Age

BOTH Plato and John Bunyan glorified age as the happiest time of life. In this viewpoint they both stand out against the general verdict of mankind. Beulah Land is Bunyan's description of Christian's old age. As we read the account we find ourselves confirming Bunyan's opinion and saying to ourselves: "Well, that is what old age ought to be."

Christian and Hopeful *went till they came into a certain country, whose air tended naturally to make one drowsy. . . . Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse. And so they discoursed as they journeyed through the Enchanted Ground until they entered into the country of Beulah, whose air was very sweet and pleasant . . . out of reach of Giant Despair, neither could they from this place so much as see Doubting Castle. . . . Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near the City, they had yet a more perfect view thereof.*

The question is frequently asked, "What is the

golden age in life?" Robert Browning agrees with John Bunyan that age in its ripe maturity is the best of all periods in the individual life. This is the natural viewpoint of all Christian thinkers. Paganism, on the other hand, shudders, at the thought of old age. It holds for the aged no prospect. Horace, the Latin poet, cries out in his old age: "Oh, that Jove would restore to me the years that are gone!" It is the natural pessimism of a life without the perspective of eternity. It is the "pessimism of all pure naturalism." Old age to the pagan represents the final chapter of life. Most people who have regarded fullness of life as synonymous with physical health and power find their limitations westward of fifty. The fear of old age haunts most people who take the short view of life. It represents to them loss of vigour, of sensuous virility and of certain forms of activity which are the peculiar possession of youth.

To John Bunyan old age is the most fruitful, the most joyous and peaceful of all periods of life. To the mature Christian it is the time when his "youth is renewed like the eagle's." Christian and Hopeful are now numbered among those who "bring forth fruit in old age." Both Browning and Bunyan insist, to those who take the long view of life, age brings with it most adequate compensations. There are fruits in age which can never be tasted in youth. Youth is a time of restless excitements; it is always discontented with the present and is haunted with

a tormenting insecurity concerning the future. At best, youth is but a preparation which must be maintained in discipline for the sterner duties of later life. Youth suffers the prospect more than age suffers the fact. The economy of life is to regard youth as a passing stage, important only as it stands related to the later wisdom of age.

It is frequently in youth that the capacity for high achievement is lost or won. It is lost when youth is regarded as an end in itself; it is gained when youth is related to age. Both Bunyan and Browning are convinced that the ease and happiness of life is more surely safeguarded by a gradual and systematic preparation for maturity, than in a policy which enlarges the gap between youth and age. The enjoyments of Beulah land "whose air was very sweet and pleasant" is the achievement of a life planned as a whole. Robert Browning retained his youth to the end of life because he saw the golden age always one stage ahead of his present experience. Browning's philosophy of life is expressed in the following lines:

"Grow old along with me!
The best is yet to be,
The best of life, for which the first was made:
Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half: trust God: see all, nor be
afraid!' "

One has but to compare Robert Burns and Lord Byron with Robert Browning and John Bunyan to see the wisdom of economically relating youth to age. Both Burns and Byron lost the most fruitful days of life in trying to stay with the pleasures of youth too long. It is a great loss to the world that neither of these two poets achieved maturity. Burns filled an untimely grave at thirty-seven, and Byron lived one year less than Burns. They both lost their maturity in youth because their conduct stood unrelated to the long view of life. Burns wrote Byron's, as well as his own, history in the following lines:

> "When ranting round in pleasure's ring
> Religion may be blinded,
> Or if she give a random sting,
> It may be little minded;
> But when on life we're tempest driven,
> A conscience but a canker—
> A correspondence fix'd wi' Heaven
> Is sure a noble anchor!"

It was the poet's way of telling us that man can only be happy when true to the law of his own being. Endowed with spiritual aspirations, false values are but his later torments. Bunyan would have us face the challenge of life by relating ourselves to the far view of all our experiences. He bids us welcome the difficulties, the pain and the struggle which

break up the banquet of our pleasures and drive us back into the recognition of the higher law of our being; for these very disappointments with passing pleasures are tokens of our high descent and our potential ascent. In the following lines Browning parallels Bunyan's advice:

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge
the throe!"

Bunyan, as did Browning, regarded life as a school for eternity; a battlefield where moral vigour is achieved by a definite resistance to life's passing pleasures. When we grow old on that philosophy of life we can with confidence claim "the best is yet to be." The gloomiest account of age is that of the Egotist in the book of Ecclesiastes. This Egotist saw as he advanced in years, "Evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them." Such a final account of life carries its own commentary. He was a poor physiologist as well as a morbid moralist. Giving himself completely and without economy to the pleasures of youth he had left for himself no resources for old age. He was physiologically and

morally bankrupt. He lost his soul in youth and his body in old age. He is like the thoughtless sculptor who had chipped all his stone away and finds he has not only carved no glorious image, but he has no more stone to chip.

If we felt a certain sympathy for the young Christian who foregoes the youthful pleasures of the City of Destruction, and sets out in youth with a purpose beyond his age, we must certainly congratulate him on the achievement he manifests in his maturity. At each stage of his experience Christian advances beyond the hardships of life. He has developed none of those habitual modes of conduct which chain him to the past and from which in maturity he cannot break free. His will is as spontaneous in age as it was in childhood. To preserve this freedom of will is the greatest of all achievements in life. The Hill Difficulty we neglect to climb in youth cannot be surmounted in age. Those who have escaped their Hill Difficulty in youth must dwell in the valley of regret in age. There is no escape, not even a narrow escape, for those who refuse the strain of life in youth. Both the freedom and fatalism of life is its determinism. The momentum of the past is at once our good or ill. We create our momentums in youth.

The pleasant and level plains of Beulah land lie on the other side of Hill Difficulty. Every effort we make in life is credited to a later momentum of ease. The effort, not the event, is the important

factor. Bunyan's Pilgrim is not concerned with the passing events of the day; its sunshine and shadow, its play and work, its health and sickness, are just "the machine upon which the potter's vessel spins." The event is not life, it is life's tool. The Wicket Gate and Hill Difficulty are mental and moral attitudes to the events of experience. Beulah land is the perspective from which both Christian and Hopeful make their escape from the temporal and temporary values of life. It was that perspective which caused them in their youth to leave the City of Destruction.

The materials of life are much the same for all. But out of those materials according to viewpoints of life each man weaves a different pattern. One man makes a thousand dollar tapestry out of a dollar piece of canvas, another will use the canvas for packing material.

Some persons live for the most immediate values in life, others are content to wait the returns of the long view of life. This does not mean a detachment from life's present experiences, but rather a viewpoint that life is not to be found at any given point of experience and certainly not in the circumstance of things. Are children of the well-disciplined household unrelated to the present enjoyments of life? We have but to compare the indulged child with the disciplined child to discover whether conduct related to life as a whole is not in the end more satisfactory at any stage of experience. Is the

young man in his lonely garret seeking culture as the end of life to be unfavourably contrasted with the satiated youth of the night club who is constantly avoiding his own company?

But for the interrelatedness of life there would be no gain in any sacrifice of the present pleasure. But the "now" of the actual life is never only the present moment. There is no such thing as a past without a future. "All is fruit and all is seed," says Schiller. Neither racial history, nor individual memory will permit man to make a present tense philosophy of life satisfactory. By a present tense philosophy of life I do not mean a detachment from the passing events of time, but that viewpoint of life which is altogether without perspective. The art of living when rightly considered, is the art of living well the present moment, and we live well the present moment by viewing that moment in its relationship to all time and no time. Can any moment be worthless if it be a piece of God's eternity? To those who have achieved the eternal aspect of time, life is one grand symphony in which each part is just as important in its relationship as every other part.

After all, it is "other-worldliness" which makes for success in this world. Time itself is redeemed in the light of eternity. All the details of experience, like the details of a painting, are important when they are rightly adjusted to the main theme. Every brush stroke is vital on a well unified canvas.

Unrelated, they all make no picture; they are merely daubs. It is so with life. Life as a sum-total of facts or events is a most irrational affair. Animals perform far more movements than man. From the activity standpoint many animals have a much more versatile life than man. But for the most part animal activity is irrational because it is unrelated to any one mastering purpose beyond the mere state of "livingness." Mere activity is not a rational appraisal of human life.

"Not on the vulgar mass
Called 'work' must sentence pass,
Things done, that took the eye and had the price;
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice.

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could never be,
All, men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped."

—Browning.

We cannot even "taste time's full flavour" till we have so related time to eternity as to destroy its

fleeting tragedy. Christian and Hopeful are in no hurry to leave Beulah land. It was *out of the reach of Giant Despair* and *neither could they from this place so much as see Doubting Castle. Here they were within sight of the City to which they were going, also here met them some of the inhabitants thereof.* They had reached the place where time and eternity melted into one. The sense of age now disappears and they live on the borderland of joyful anticipation. To them there is no past, all is future. They have at last succeeded in bringing into what is considered the twilight of life, a reflection of the radiant dawn from the "other side." They renew their youth in age by regarding age as the near-dawning of a life which will know no time nor limitation. The cure of old age, suggests Bunyan, is that constant renewal of our inner resources which brings us at last to a world which is ever renewing itself.

XXIV

THE CELESTIAL CITY

The Inside of the Dream

DEATH! Where do we find death in Bunyan's description of the pilgrimage of life? Most biographies end with a man's decease. Bunyan begins the thrilling adventure of life at the place we commonly call death. The journey of life which begins on this earth plane is carried to the beginning of a more romantic venture beyond this physical existence. There is no break in the continuity of the progress from the City of Destruction to the Celestial City. The crossing of the "River" and the entrance into the Celestial City form part of the complete story of life.

Christian's career does not end with a graveyard and an epitaph. Bunyan has no final date in Christian's life. Never since the record of the life of Jesus in the Gospels has any writer carried biography beyond the grave. And still more impressive is the fact that what is usually regarded as the epilogue of life is Bunyan's prologue. It is the beginning for which all life is but a preparation. The most thrilling adventure of the entire book opens with the closing chapter. Bunyan's story has no

real climax. His hero does not perish in a great adventure. The end of the book marks a new beginning, and the closing chapter opens an unlimited vista to the imagination. The whole story is not a mere chronicle of events though it has been too often so regarded. Its pilgrimage is the pilgrimage of the human soul. It is timeless in its movements. The Wicket Gate, the Cross, Hill Difficulty, House Beautiful, Doubting Castle, Delectable Mountains, are all states of consciousness, and John Bunyan passes through them all within the confines of the City of Destruction. He regards the whole universe as he does his book, as but *the outside of the dream.* He saw the Celestial City behind the veil of the City of Destruction. The one city ephemeral, the other timeless. The one contingent, the other uncontingent; one the shadow, the other the reality; one phenomenon, the other noumenon. All mystics have told us the same story.

The Celestial City answers the greatest urge in the human soul. It is the final answer to the meaning of life. There are just three great questions concerning life; all others are relatively unimportant. The first great question is that of the young child: "Where am I from?" The second question is that of the youth: "Why am I here?" The third question is that of maturity: "Where am I going?" Bunyan in the present chapter and indeed throughout the entire book regards the last question as the most important of all. He links the purpose of life

with its destiny. He claims we are here for a higher purpose than is ever revealed in the light of the transitory experiences of life.

In *Pilgrim's Progress* two worlds are linked in the total purpose of life. But the present world is but the outer court of the finer world to come. Nowhere in the book does Bunyan deal with the origin of life. It is much more important to him to know where we are going than to acquire the facts of our origin. The question of origin is not without its value in throwing some light upon the nature of man, but the nature of man can also be determined with less danger of speculation from the kind of aspirations which motivate his conduct.

Scientific discovery would come to an impasse if adventure into the unknown depended upon settling the origin of the universe. Scientific research has always begun in faith, never with certain knowledge in realms of its finest discoveries. At the back of every great discovery is the unorganised sense of wonder. One of the unwritten sayings of Jesus Christ, quoted from a gospel written by Matthias who was the last to be chosen among the Twelve Apostles, is as follows: "Wonder at the things before you." Clement of Alexandria who quotes the saying from the writings of Matthias adds that Jesus regarded a sense of wonder as the first step toward the knowledge which lies beyond. The history of science abounds with illustrations of the use of this principle in its discoveries. Science often proceeds

to build up its technique on less than half knowledge. No man knows the origin of ether or even the explanation of ether, but we do know that all the phenomena of light are born in the ether. We know it to be the medium of both sound and light waves. Though it mocks all our tests and our senses we are content to use it as a medium of life without question.

In other words science is forced to accept as a fact an unknown quantity in order to explain a thousand diverse phenomena. No man knows what electricity is, though he has yoked that force in many forms to the service of human life. No man knows what memory is, yet he must continue to use that faculty which he cannot explain. No man knows the connecting link between a vibration registered upon the nerves of the human body and a corresponding consciousness of form and colour. The origins of motion, of sensation, and of consciousness are all mysteries to us.

In all the larger and more vital experiences of life we forego technical explanation as altogether unnecessary to establish belief. Experience provides the vital criteria. It is not to be wondered at, then, that Bunyan does not rationalise about the certainty of the Celestial City. The basis of his belief is uniform with the rest of experience. Christian and Hopeful do not question or argue about the certainty of the City to which they journey. They are simply normally subject to a certain habit of life

which we find universal on this planet. They are simply doing what every growing plant, every crawling insect, every specimen of organic life does, spending their "now" getting ready for a "then." This is the habit of life wherever we look in nature. The whole universe is face forward in this respect. Nowhere in nature does this law break down. This movement of life means that we are not only being impelled by a law of nature in a forward motion, but we are going to a state which we have not experienced before. No knowledge of the state to which life moves ever precedes the movement.

Perhaps the most suggestive illustration of this law is the growth of the human embryo. Long before the child will need eyes, mouth, legs, hands, brains, he will develop them in the womb state. There is nothing in his embryonic environment which would tend to stimulate the growth of such organs. The only organ for which the growing foetus has immediate use is the umbilical cord which it will discard before it is many minutes old. The human embryo is simply subject to a law of life. It is preparing for a future state of which it can have no experience in the womb. The call of the world beyond the womb finds a response in its growing organs to meet that new environment. This is the testimony of all of life as we know it. Every fundamental instinct finds a counterpart somewhere. We can hardly be true to the constitution of things

and believe that life ceases to manifest this law beyond the physical plane of consciousness. A fundamental law is applicable everywhere. When we think scientifically we think out of sight.

So there is something unquestionably natural about Bunyan's two pilgrims accepting without question a corresponding fact to the deep urge of the soul for continued existence beyond this physical plane. They are not unlike the unborn chick in the egg-shell moving toward a world beyond its present environment on the strength of an instinct. When the call of the south is in the bird it moves unerringly to find a response to its instinct in fact. Christian and Hopeful are simply moving with the rest of creation in answer to the urge of life.

To rationalise about this urge in the soul avails nothing. It is not subject to reason. Reason is the product not the cause of life. The life principle itself is more fundamental than reason and is the cause not the product of the rational faculty in man. The part is not greater than the whole. Where is the logic of reason attempting to evaluate that urge which gave reason birth? Logic has never yet produced a fact. If Christian and Hopeful are irrational in following the instinct of life into realms of the unknown then all life is irrational.

All that we see and know even through the senses is but the response to that principle of life which has never yet been defeated. From the earliest form of rudimentary life environment has been a

constantly changing quantity, but life has remained upon this planet because it has manifested the power to re-adapt itself to changing forms. But life is not the form. The life principle has never yet been defeated because it has survived its changing forms. We can turn heat into motion, and motion into electricity, and electricity into light, but by no process can we reduce them to nothingness. The investigations of Weismann have proved that the lowest organisms are practically immortal. It was in the struggle after a higher and more complicated structure that what we call death entered into the scheme of nature. Weismann maintains that under favourable conditions germplasm is capable of surrounding itself with a new body. What is there to prove that soul-force will meet a worse fate than other forces in nature? Death cannot nibble away life. The form of life has always been the servant of life. Why then should Christian and Hopeful appear irrational in believing that the principle of life within them which gave birth to the great urge for existence in a higher state will be defeated in another transition which for the want of a better term we call death?

The form which life may assume after this present physical state may be debatable, but life itself is the undeniable fact. We simply cannot deny that life will continue to exist unless we could pronounce upon life from the standpoint of no-life. We are

so involved in the process of life itself that we cannot rationalise about it. It just is. We cannot even destroy life because life is not essentially the form it takes upon itself. In the attempt to destroy life man must assert the life principle. That is, in the very act of attempting destruction he expresses the power of life.

Furthermore, it is irrational to disbelieve in a Celestial City because nobody has come back from a state beyond this body to establish belief. The chick in the egg gets no word from the world beyond the shell. The babe in the womb has no immediate correspondence in experience from that world to which he is surely going. The caterpillar has no report from the butterfly state. But this we do know, the urge of life and its fulfilments are the interwoven facts of life as we know life. This is the final argument in the heart of Christian and Hopeful. Existing, their instinct tells them they shall always exist. They have never yet experienced non-existence. We can never experience non-existence.

What argument is left to prove the probability of a delusion on the part of Christian and Hopeful? If they are under a delusion, it is, to say the least, a very wholesome delusion. A delusion which takes the sting out of death and gives to life its greatest zest and anticipation. If Christian lives his life on an anticipation which has no fulfilment it yet serves to enrich life as he journeys on. The pleasures he foregoes only serve to enrich his enjoyment

of better health while he lives. There is a certain economy for life about this belief in immortality. It is not negative in its influence. Believers in a future life as a rule are most desirous of cultivating the higher states of consciousness and find in those states satisfactions which endure beyond the fleeting moment. Life to them on the whole is more satisfactory and more rational. Taking the long view of life they as a rule leave more to the good of posterity.

We can do no better than permit Bunyan to close this final chapter of the pilgrim journey of life in his own words.

Now while they were thus drawing towards the gate, behold a company of the heavenly host come out to meet them; to whom it was said, by the other two Shining Ones, These are the men that have loved our Lord when they were in the world, and that have left all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they which are called into the marriage supper of the Lamb". . . . Now I saw in my dream that these two men went in at the gate: and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold. . . . Now, just as the gates were open to let in the men, I

looked after them, and, behold, the city shone like the sun; . . . And after that they shut up the gates; which, when I had seen, I wished myself among them.

Printed in the United States of America

ROBERT E. SPEER

Seeking the Mind of Christ $1.50

"Filled with the very soul of scriptural teaching most deeply spiritual and vital in every outreach; a book of sound doctrine. Dr. Speer's well-known staunchness and virility in Christian faith will be appreciated at once. Familiarity with this volume should put iron in the blood of Christian thinking, boldness in Christian aspiration, and meaning in Christian service."—*Christian Evangelist.*

WILLIAM MELVILLE CURRY, D.D.

Pastor, Ninth Presbyterian Church, Philadelphia

The Pastor's Corner

An Intimate Discussion of Moral and Spiritual Problems. Introduction by Charles R. Erdman, D.D. $1.50

This group of brief and vivid messages from a pastor to his people, printed week by week in the Calendar of the Ninth Presbyterian Church, Philadelphia, is marked by spiritual insight, practical wisdom, quiet humor and broad knowledge of the multitudinous aspects of human life.

JOHN ELLIOTT WISHART, D.D., LL.D.

San Francisco Theological Seminary

The Fact of Prayer

Its Problems and Possibilities. Introduction by Prof. Melvin G. Kyle, D.D. $1.75

Clear and convincing, this work provides a solid foundation for Christian belief in the value and valdity of prayer between man and God. This book is one for both scholar and layman—it satisfies both mind and heart.

WILLIAM CARTER, Ph.D., D.D.

The Other Side of the Door

With Introduction by S. Parkes Cadman, D.D., President, Federal Council of Churches. $1.50

A distinctly novel note is struck by Dr. Carter in these fourteen sermons. Here are addresses on youth, maturity, womanhood, and specifically on redemption of the soul and the life in Christ Jesus. There are such striking titles as "Milestones on the Way to God," "Tadmar in the Wilderness," "The Pillars of the Earth," and "A Chance for Every One."

F. G. FROST, M.A. (Compiler)

The Message of F. W. Robertson

An Anthology of Pulpit Masterpieces. Introduction by R. J. Campbell, D.D. $1.25

Six hundred brief, pithy and invigorating extracts from Dr. Robertson's effective sermons, each excerpt being directly applicable to the life of to-day. The titles and the index increase the book's value to ministers and other Christian workers. An extremely helpful and inspiring volume for stimulating devotional reading.

HENRY VAN DYKE AND TERTIUS VAN DYKE

Light My Candle

A Book of Reflections. $2.00

"Father and son have collaborated in writing this book of reflections on some significant passages of Holy Scripture. It is impossible to determine which of them were written by the father and which by the son, because they embody a common conviction and experience of God. There is such beauty, sincerity and strength in these 'reflections' that we feel the Lord has indeed 'lighted their candle.' "—*Expositor.*

THOMAS à KEMPIS

The Message of Thomas à Kempis

Prepared by Eben J. Ives. Boards, 75c

An introduction and companion to "The Imitation of Christ" which will be found an invaluable aid for one who desires to understand and appreciate the enduring message of this famous work.

HERBERT BOOTH SMITH, D.D.

Beyond the Sunset

Forecasts of the Future Life. $1.50

These messages of comfort to all whose hearts have longings for the dear ones "over there" are characterized by Dr. Smith's same clarity, scholarship, spirituality, vivid illustration and understanding of human needs are here as found in his earlier works. His book affords an assurance of future life that meets the demands of heart and intellect.

REV. JOHN McNEILL

Church of the Open Door, Los Angeles

The Twenty-third Psalm

A new book by the well-known Scottish preacher and Bible expositor. $1.00

With the pen of a poet and the soul of a prophet, Dr. McNeill interprets the world's most famous song, in vivid sentences that quickly seize on the imagination of the reader. A distinctly new treatment of an old favorite.

ANNIE RICHARDSON KENNEDY

A Year in John's Gospel

$1.50

An entirely New Edition of Mrs. Kennedy's Devotional Studies for each day, of which *The Sunday School Times* said: "A rich devotional study of the Gospel of John which will find a ready acceptance."

M. E. MELVIN, A.M., D.D.

General Secretary, Stewardship Committee, Presbyterian Church, U. S.

Royal Partnership

Money and the Christian Business Man. Introduction by David McConaughy. *Distribution Edition.* Paper, special net, 50c; cloth, $1.00

An out-of-the-ordinary and extremely thoughtful and spiritual book on the subject of property, business, the world's work and the work of Christ in the world.

R. S. WILLIAMSON and HELEN K. WALLACE

Officially Adopted for Stewardship Study Among Young People by Several Leading Denominations.

Stewardship in the Life of Youth

Introduction by Helen B. Montgomery. *Distribution Edition.*

Paper, special net, 50c; Cloth, $1.00

"The authors, who are Field Specialists for the Stewardship Committee of the Northern Baptist Convention, write from personal knowledge of the need of such a presentation. It might be used extensively as a textbook among young people's organizations, and should result in a reconsecration of the lives of our young people to the service of the Kingdom."—*Missions.*

CLEMENTINA BUTLER

Author of "Pandita Ramabai," etc.

Ownership

A Discussion of Tithing Stewardship $1.00

Written especially for "the average woman," but of much suggestive value to every Christian. To-day when women more and more are being recognized as capable of administering their own finances and business affairs such a book as this should make a powerful appeal.

JOHN E. CALFEE, LL.D.

President Asheville (N. C.) Normal and Associated Schools, Author of "Doing the Impossible"

Chapel Talks

Talks on Faith in Oneself, Human Nature and God. $1.00

Pointed, pithy and optimistic, talks to young people eager to know life's facts and conquer life's problems. Each chapel talk is written from the experience of an educator who has wrestled with the world, and has learned how to interpret its moods and methods.

ESSAYS—ADDRESSES—STUDIES

R. A. TORREY, D.D.

The Holy Spirit: Who He Is and What He Does

How to Know Him in the Fulness of His Ministry. $1.50

Popular addresses on the Holy Spirit as delivered by the eminent evangelist at his Sunday afternoon evangelistic meetings during the past twenty-five years which have resulted in bringing multitudes of Christians into a larger and more fruitful life.

JAMES M. GRAY, D.D.

President Moody Bible Institute, Chicago

My Faith in Jesus Christ

A Personal Testimony. $1.50

A comprehensive and concise review of the articles of Dr. Gray's Christian faith, from the Trinity to the Lord's Return, and including the Atonement, the Bodily Resurrection, and the Life of Our Ascended Lord.

WILLIAM EVANS, Ph.D., D.D.

Author of "After Death—What Then?" etc.

Christ's Last Message to His Church

An Exposition of the Seven Letters to the Seven Churches (Revelation). $1.75

These illuminating and inspiring chapters form another proof that the Bible always is able to meet the spiritual needs of the Church of Christ, and that these needs to-day are much like those of the first century.

NEW EDITIONS

J. PATERSON SMYTH, D.D.

A People's Life of Christ

New Pocket Edition. Round corners, $1.50
Standard Library Edition. Cloth, $2.50

Bishop Charles Fiske, D.D., says: "Tells the old, old story in a modern way, every chapter a vivid picture; the brief history of the Great Life told with the skill and interest of present day biography. Ought to be as popular in our day as Farrar's was in his."

E. HERSHEY SNEATH, Ph.D., LL.D. (Editor)

Religion and the Future Life

The Development of the Belief in Life After Death. New Popular Edition. $2.00

By authorities in the History of Religion, viz.: Professors Boas, Columbia; Breasted, Chicago; Hopkins, Bacon, Porter, Yale; Jastrow, Penn.; Jackson, Columbia; Paton, MacDonald, Hartford; Fairbanks, Mich.

HUGH T. KERR, D.D.

The Gospel in Modern Poetry

$1.50

"While each chapter is a thoughtful analysis of a great poem, the poem is used, not so much as a text for the sermon as illustrative material through which the message is made concrete. The author's devout personality is impressed on each chapter, making it impossible for the reader to omit one without loss."—*Monthly Book Talk.*

G. CAMPBELL MORGAN, D.D.

Searchlights from the Word

Being 1,188 Sermon-Suggestions; One from Every Chapter in the Bible. $3.75

They are simply what their name indicates—"sermon suggestions." Many a pastor will appreciate the volume, for it will serve as a challenge to more extended study and thought.—*Christian Observer.*

CHARLES L. GOODELL, D.D.

Executive Secretary Commission on Evangelism and Life Service, Federal Council of Churches of Christ in America

Motives and Methods in Modern Evangelism $1.50

"As an author in the field of evangelism Dr. Goodell has no equal in America. No pastor can afford to leave this volume unread."—*Dean Wilbur F. Tillett (Vanderbilt University .*

WALLACE DUNBAR VINCENT

Introduction by Dr. George T. Fisher, Deputy Chief Scout Executive

Say, Dad!

Chummy Talks Between Father and Son. $1.50

"Here are sixty of the chummiest talks any father ever had with his boy. Hardly anything worth while is not in their conversation at some time. The talks are answers to the question so often put, "Say, Dad."—*Watchman-Examiner.*

VICTOR MURDOCK

Constantinople: The Challenge of the Centuries Illustrated, $2.00

"He makes Constantinople as interesting as Paris or London. He saw the city with eyes that were wide open, and he describes the city in words and pictures that appeal to the average man. Mr. Murdock certainly knows how to write books of travel."—*Watchman-Examiner.*

CLARENCE EDWARD MACARTNEY, D.D.

Minister of Arch St. Presbyterian Church, Philadelphia

Putting on Immortality

Reflections on the Life Beyond. $1.50

"Dr. Macartney's well-known stanch orthodoxy, his vigor of utterance, and his ability as a careful and logical thinker combine to make this volume one of the best on the subject."—*Christian Endeavor World.*

ROBERT J. MACALPINE, M.A., D.D.

Minister Central Presbyterian Church, Buffalo, N. Y.

"There Is No Death"

Addresses on the Life Beyond. $1.25

"A book of comfort and enheartenment of those whose lives have been impoverished and hearts rendered sore by the passing of loved ones. A well-seasoned argument for continuity of life beyond the grave."—*Boston Herald.*

WILLIAM EVANS, Ph.D., D.D.

After Death—What Then?

Or, What Lies Beyond the Grave. $1.50

"A very helpful and valuable book. Dr. Evans gathers the light that can be drawn from revelation and from secular philosophy. The book is sound in its theology and will be abundantly useful to many."—*Christian Endeavor World.*

S. D. GORDON

Author of "Quiet Talks About Prayer," Etc.

Quiet Talks About the Crisis and After

$1.25

The author of the "Quiet Talks" books has written on a subject that concerns everyone interested in the welfare of humanity. As he, himself expresses it, "there's a crisis heading up—a world crisis."

"It deals with world conditions—past, present and future—under the light of Scripture, and should cause the present generation to pause and think."—*Transcript.*

I. M. HALDEMAN, D.D.

The Tabernacle Priesthood and Offerings

With Many Illustrations, $2.50

"Few men are more widely known than Dr. Haldeman, and his championship of the basic doctrines of the faith is unflagging. In this book he has entered a field that is unbelievably rich, and his contribution is valuable."—*Sunday School Times.*

Date Due

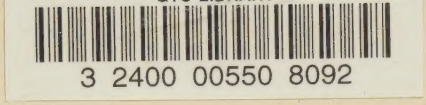
MR 6 74

PRINTED IN U. S. A.

SFTS Library
Kensington Road
San Anselmo, CA 94960
For renewals call (415) 258-6635

All items are subject to recall.

LQ1
B88
P6



PORTER

LIBRARY
SAN FRANCISCO THEOLOGICAL SEMINARY
SAN ANSELMO, CALIF.